

# WRITINGS OF A C DIXON

by A.C. Dixon

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*A collection of theological writings, sermons, and essays by A.C. Dixon, compiled for study and devotional reading.*

37 Chapters

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## 01.00. Person and Ministry of Holy Spirit

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THE PERSON AND MINISTRY OF THE HOLY SPIRIT.

EDITED BY A. C. DIXON, Pastor of the Immanuel Baptist Church Baltimore, MD.

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EXPLANATORY.

WHILE the writer was evangelizing in Europe, he received a letter from his friend, A. C. Dixon, of Baltimore, requesting his help in organizing and supervising a Conference in that city. On my return home Mr. Dixon visited me, and together we sketched the programme of the subjects, nominated speakers, and arranged concerning dates and details. On Mr. Dixon's return to Baltimore he consulted with the pastors, who, with him, formed a committee to prosecute the work in the city. To this earnest committee is due, under God, the great success which crowned the Convention. The pleasant task of correspondence with speakers and adjustment of subjects fell to my lot, as on other similar occasions. Many brethren, originally appointed to present the subjects, were detained in various ways, but others cheerfully undertook the office of teacher. The promise, "Them that honour Me I will honour," sustained our faith, and God permitted our ears to hear marvelous things throughout this four days' meeting. The following is the text of the circular letter, which explains itself:

Bible Schools, Christian Conventions, and Theological Conferences have been multiplying themselves, of late years, throughout this and other lands. The result has been a revived interest in Bible Study, and a more Scriptural method of preaching and teaching the Divine Word on the part of pastors, evangelists, and other fellow-laborers.

Many of these Conferences and Conventions have been of a special character, notably those held in New York and Chicago for the consideration of Prophetic Themes, and that held in Philadelphia for the vindication of Bible Inspiration.

It is now thought best to hold a Four Days' Meeting in the City of Baltimore, where THE GLORIOUS PERSON AND MANIFOLD MINISTRY OF THE HOLY SPIRIT shall form the subject of teaching. The invitation comes from a number of Pastors who cordially invite their fellow-Christians of every name to assemble with them during the four days commencing with Tuesday, October 29th. Many of the speakers who took part in previous Conferences, in addition to well-known Pastors and Seminary Professors, will present carefully prepared addresses on this vital theme. That there is a tendency to practically ignore the Presence and Ministry of the Spirit in the professing church is painfully noticeable. To warn against this declension and to recall believers to a more practical recognition of His presence and relations to the church, and the

world, is the object aimed at in thus calling together the disciples of our Lord. Carnality in the church or in the individual can only be met and overcome by an increase of, and an intensity of the Holy Spirit's Ministry in our midst. The Conference will be inter-denominational, and an expression of the vital union of believers with one another in Jesus Christ.

Names of speakers, hours of sessions, and place of meeting will be duly announced.

GEO. C. NEEDHAM, A. C. DIXON, On behalf of Committee. JOHN F. PULLEN, Treasurer, 12 East Fayette Street. The Convention was held in the Mt. Vernon Place M. E. Church, Baltimore, and the attendance upon all the sessions was very large. Its four days were days of heaven upon earth. At one time no less than one hundred ministers requested prayer for the fullness of the Holy Ghost. Appeals have come from other cities for like Conferences, but as yet we have been too much occupied with evangelistic labors to comply with the request. We purpose, D. V., when opportunity offers, to multiply such meetings for the consideration and elucidation of this great theme The Person and Work of the Holy Spirit.

Mr. Dixon, in editing the book, has thought it best to publish the addresses just as they were furnished by the speakers. Such repetitions as have occurred are necessary to a full understanding of the subject in hand. They are now sent forth in the present form with much prayer that the gift of power through the indwelling of the Spirit may rest upon every reader.

GEO. C. NEEDHAM.

ELIM COTTAGE, MANX-HESTEB-BY-THE-SEA, MASS.

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## 01.01. Introduction

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I. INTRODUCTION. BY A. C. DIXON. THE Spirit of God came on the day of Pentecost, as the rushing mighty wind and the tongues of flame; and from that day to this he has been with his people. We sometimes pray that he may be poured out upon us; let us rather strive to realize that he is already with us, and what we need is to appropriate this ever present power. He is not weaker to-day, and stronger to-morrow, but " the same yesterday, to-day and forever." Omnipotence dwelling with his people, ready to work through them. The practical question, then, is, How can this ever present personal power be appropriated? Through a threefold channel.

1. We read in Hebrews 11:1-40, the muster-roll of God's mighty ones. The secret of their power was FAITH. "According to your faith be it unto you," is a law never to be changed. Faith is the connecting wire between the battery of God's power and the hearts of men. We look at the swift current of Niagara Falls and strive to imagine what a force it would be, if utilized in manufacture or in generating electricity. God's power is like the Niagara current, always the same, to be turned for the accomplishment of his purpose by the channels of Christian faith. When New York harbor was to be deepened, a mine of dynamite was placed beneath it; the engineer took his little daughter, and told her to place her finger upon the knob, and by the weight of her hand the electric current was made to flash under the channel and shake all New York by the explosion. The engineer might have touched that knob himself; but it was his wish that his child should do it. God could do without our help, but it is his desire and plan that his people by the touch of faith should let loose his omnipotence.

2. But hand in hand with faith must go the WORD. The Spirit uses his own sword, the "Word of God;" and when we substitute our words for his, we substitute weakness for strength. "Where the word of a king is, there is power." Ecclesiastes 8:4. " The voice of the Lord is powerful." Psalms 29:4. We are as Aaron, taking the words of God and delivering them to the people. Our words may be like the sheet lightning, beautiful and grand, but sheet lightning never strikes anything. God's Word is the forked flash that strikes down the towers of sin. Our words are, at the best, only unconfined steam, making fog and confusion; God's Word is the steam within the cylinder that drives the piston and carries forward his work.

"A brilliant operation that is," said a French physician; " I have performed it many a time." " How many patients lived?" asked an inquirer. "Oh, they all died," replied the boastful physician; " but the operation was very brilliant." We perform brilliant oratorical operations, giving our words which kill to the people, when we ought to be giving God's Word, which imparts life. " Get thee unto the house of Israel/" said the Lord to Ezekiel, "and speak ye my words unto them." He obeyed, and Israel trembled. Let us heed the same command, and the people will be moved.

3. There must also be character. "The eyes of the Lord run to and fro throughout the whole earth, to show himself strong in the behalf of them whose heart is perfect toward him." 2 Chronicles 16:9. Care little for reputation, what men may think of us; care everything for character, what God thinks of us. He is looking for the man whose heart is perfect TOWARD HIM. Peter's reputation was not

the best. He was associated in the minds of the people with that denial and cursing at the trial of his Master; but Peter's character was all right; he had wept in penitence and repented of his sin. The relation between him and God was such that He filled him with his Spirit and used him powerfully.

#### HINDRANCES.

1. Sin. "If I regard iniquity in my heart, the Lord will not hear me." Psalms 66:18.
2. Satisfaction. We are weak, because contented to be weak. The old man, who, after twenty years of labor, thanked God that one soul had been saved through his work, was somewhat to blame. "Woe to them that are at ease in Zion! " The Lord Almighty is present, ready to work through our faith, his Word and a good character; and if he does not work powerfully, it is our fault.
3. Unbelief. Can Omnipotence be resisted? Not by any combination of wicked men or demons. But one thing can limit the Holy One of Israel. Doubt is the water which quenches the fire of the Spirit is the glass which intercepts the current of his power. Jesus, who had opened the eyes of the blind, walked upon the water, fed the five thousand and raised the dead, stood helpless, the hands of his power shackled by the unbelief of those about him. "Why could not we cast him out?" asked the disciples. "Because of your unbelief," said the Saviour; not because my power is absent, but because the channel through which that power flows has been clogged.
4. Ignorance. "Ye do err, not knowing the Scriptures, nor the power of God," Matthew 22:29; and we are the Sadducees of to-day in that respect. We are not powerful, because we have not in mind and heart the Word, with which the Spirit works. We need, however, more than knowledge of the truth; we need to have God's message. By the close study of the Scriptures, let us learn God's truth; by looking to him in prayer for guidance, let us seek the appropriate truth; and the man who comes before a congregation, not simply with the strength of truth, but, what is more, with the conviction that he is proclaiming God's message, is truly powerful.
5. Pride and Vanity. We are PROUD of what we have we are VAIN of what we think we have, but are mistaken. We may have learning, a commanding presence, a logical mind, good voice, popularity and be proud of it; and that pride is our weakness. But we should specially guard against spiritual vanity. The fact that God has used us in doing something may not be so complimentary after all, for he can use a worm to thresh a mountain. He takes "the weak things to confound the mighty, and the things that are not to bring to naught the things that are," 1 Corinthians 1:27; and, if through you he has threshed a mountain, it is only proof that you may be a worm. The tendency in us to crave the praise of men should be watched. "How can ye believe," said Christ, " who receive honor one of another, and seek not the honor which cometh from God only?" John 5:44.
6. False Expectations. We expect to feel strong; we desire a consciousness of God's presence; we wish to shake ourselves Samson-like, and realize that there is might in our sermons, in our manner, in our words. We forget that he "giveth power to the faint, and to them that have no might he increaseth strength; " that God's strength is made perfect in weakness; " When I am weak, then I am strong." The Spirit's work is not to show himself to us. "He shall not speak of himself, but will take the things of mine and show them unto you." His office is to lift up a crucified Christ. He teaches us the lesson of hiding self behind the cross. Now, if it was his plan to show himself, we

should always feel his presence; but as he works invisibly, we must simply rest on the promise of God, and whatever be our "liberty" or "unction" expect him to be present.

We mistake when we expect that one blessing will insure another. The disciples were filled on the day of Pentecost for that special work; for another work a few days afterward they were filled again; and for every work there must be a new infilling of the Holy Spirit. Our work is never run by momentum. We are apt to think that, if we give a church or an enterprise a good send-off, it will certainly continue. The power that started it must be applied every day and hour.

HOW TO GAIN THIS POWER. By God's help let us remove the obstacles just mentioned. Are we living in sin? Turn from it. Are we satisfied with weakness? Beg God for dissatisfaction. Have we unbelief? "Have faith in God." Are we full of pride or vanity? Seek God's message, and ask him to humble us under his mighty hand. Have we false expectations? Let us expect the power from the right source, and yield our wills and plans to God. But above all LET US WAIT UPON GOD IN PRAYER. In the rush of a busy life we are tempted to dispense with times of secret devotion. "They that wait upon the Lord shall renew their strength; they shall mount up on wings as eagles." Isaiah 40:31. Our power is in proportion to our inner isolation from the world. Put a man on a glass stool, and you can fill him with electricity until the sparks will fly from all parts of his body. Place him on the earth, and the current passes off. The current of God's power does not fill us, because we are too close to the earth its vanities, its pleasures, its ambitions. Some one may call you in modern slang "a religious crank." Be willing to seem a crank. I saw that the steamboat in the storm the other night was moved against wind and wave by turning of a crank. A crank with an engine a hold of it can move things. Some people are so smooth, and straight, and prim, that it seems God cannot get hold of them. The Lord send us men who are willing to be peculiar and distinct to be "cranks," indeed, so that he may powerfully wield them for his glory.

"Tarry ye in the city of Jerusalem until ye be endued with power from on high." Luke 24:49. Let us cease to tarry, waiting for the coming of the Spirit. He is here. But tarry much with him in communion. A man to be strong must eat and breathe. Study and digest the Word. Inhale freely this heavenly atmosphere and you will become mighty. We have heard of the traveler rubbing the frozen comrade amid the snows of Switzerland until his own blood began to circulate, and we tell cold Christians to go out and try to save somebody else; thus they will get warmed up. That may be true; but the great heart of Jesus is a furnace heat that can warm us and fit us for activity; keep close to it in prayer and the study of his Word, and you will go forth "endued with power from on high."

## 01.02. Address of Welcome (Wilson)

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II. ADDRESS OF WELCOME. BY BISHOP A. W. WILSON. A MORE grave and momentous theme for consideration could not be presented than is contained in the subject of this Conference. In the later days of his incarnate life, when it was more than ever needful that his disciples should be provided against possible defect and failure in the ministry committed to them, our Lord kept in their thought and fixed their hope upon the Holy Spirit, the promise of which he had received from the Father. He would take of the things of Christ and show them to them. He was to be the teacher and guide into all truth, and bring to their remembrance all things that the Lord had said. When they should stand before the rulers of this world he would teach them what they should say. They should receive power after that the Holy Spirit should come upon them. When the Lord's bodily presence was taken from them they waited until " they were all filled with the Holy Ghost" before entering upon their ministry, and at the Spirit's dictation , on the day of Pentecost, they spake in the manifold tongues of earth the wonderful works of God. From that hour they thought only of the guidance of the Spirit, and gave implicit obedience to his command; and each decisive movement of the church was made under the impulse and at the word of the Holy Ghost. Witness the consecration of the church's property, when Levi in person of Joses, a Levite, gave not the tithe, but the whole, to the service of Christ, and Ananias and Sapphira were smitten to death for having " lied unto the Holy Ghost; " the ministry of Philip to the eunuch of Ethiopia, of Peter to Cornelius; and the separation of Saul and Barnabas for the missionary work to which the Spirit called them. The Acts of the Apostles are but the acts of the Holy Spirit.

Looking at the large place filled by the Spirit and the emphasis laid upon his work, in the utterances of our Lord, and in the early history of the church, it is somewhat surprising that so little stress is laid upon his ministry in these last days. May not much of our weakness and many of our failures be attributed to our ingenious efforts to find substitutes for his personal agency?

We are warned in the terms of the notice of this Conference of the dangers to which the church of God is exposed by neglect of the person and power of the Holy Spirit, and are invited to a prayerful discussion of the third person of the blessed Trinity, and meditation upon his functions in relation to the church, the individual believer and the world. It is intended to be, not merely a theological or speculative discussion, but practical, making prominent the experience of the Spirit's work in all aspects of it. It ought to be a Conference very bountiful in results in individual religious life and in the work of the churches. To these ends let us give our earnest attention and direct our prayers.

## 01.03. The Holy Spirit the Revealer of Christ (Bishop)

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### III. THE HOLY SPIRIT THE REVEALER OF CHRIST. BY GEORGE S. BISHOP, D.D.

WE are living in the Dispensation of the Spirit. What does that mean?

It means that we are living on a higher plane than ever has been occupied before. We gather this

1. From a comparison of this Dispensation with others that have preceded it.

True religion is more widely disseminated in this than it has been in any preceding Dispensation. Not only so, but more people, in proportion to the mass of professors of religion are truly spiritual, and spirituality in these has risen to a higher point than ever before that is, it has been more intelligent, consistent, ardent, aggressive and victorious. We know, for instance, that proportionally there are more Christians now in the world than there were in the time of the Judges that they will average better, and that they have a more forceful influence than had the early Hebrew tribes. We know, too, that the same fact bears out in a comparison of later results with those of our Saviour's personal ministry. We know that he has more followers now than he had when he was on earth that intelligence has reached a higher point than it did, even under his teaching, and that Christian effort has been followed by more surprising and more permanent effects.

2. We know that this Dispensation is an advance, because God himself is advance progress. He never goes backward. God known as Diety, comes to be known as Deity in human flesh, and then this Deity, so brought near to us seen, touched and handled is known again, "not after the flesh, but after the Spirit."

3. The same fact is clear from the structure of Scripture. The Old Testament is the Lock Christ is the Key to the lock then the Holy Ghost is the Hand on the key, without which the mystery of godliness had never been opened. Christ is the Revealer of God, and the Holy Ghost is the Revealer of Christ. "No man can say that Jesus is Jehovah, but by the Holy Ghost." These things go to make evident that we are living on a higher plane of light, responsibility, motive and action i.e., <k in a most signal sense," in the realm of the Spirit, and

4. The whole historic development of man looked at in the line of the plan of redemption is clearly enough in this upward direction. The work of God is from matter toward spirit. The child leaves his playthings behind, and comes to despise them. The college student turns his back on the pleasures and games of his boyhood. The professional man has forgotten the rivalries of college life as narrow as its walls; and the mellowed and matured philosopher "lives already amid the peace and the power of invisible scenes," and draws from above and beyond him the springs of incentive and action. The same principle holds throughout nature. Time and again our attention is drawn to the fact that there is an invisible world, and that that invisible world bears down upon and overpowers the visible. That Thought and Feeling and Volition are stronger than Substance and Quality and Force, and that from within what is unseen and supersensible and supernatural flow the "upper springs" of all inferior energy and action. That though principles, like Faith and Hope, and Love and Righteousness, like Mind and Heart and Will, are imperceptible, intangible and "hid

within the Veil," yet not the smallest work of the obscurest worker nor the grandest enterprise of the most powerful syndicate or Caesar, but is the effect of their impetus. And so powerfully does this conviction rule mankind that not an individual but at times, and in moral crises, runs back of all second causes and stands subdued and solemnized before such facts as Conscience Force of Will an overruling Providence Remorse and the straight plummet-line that falls before the Unseen Holiest of all Eternal Righteousness. All which points upward to the Holy Ghost and emphasizes it that we are living in the Dispensation of the Spirit, and that we are moved, most of all, by powers above us, not only, but as never before, by the power of the Spirit, and that we must look to be led by the light, and vitalized for the great work of God by the GRACE of the Spirit that in fine " like holy John of Patmos, we are to BE " in this Day of the Lord in the Spirit.

5. But we are not left to gather up an inference from observation, nor speculation, nor from logic. "Our Saviour Himself now assures us, that if we believe in him we shall do greater works than even those which HE performed on earth, and that we shall do them precisely because he goes to the Father." This he explains by saying that it is expedient for us that he should go away, for unless he does go away the Comforter will not come; but if he shall go he will send him.

"And when he, the Spirit of Truth is come, he will convince the world of sin. He will guide you the Church into all truth. He shall glorify Me, i.e., make Me to you through you, Glorious. The Holy Ghost will fill the world through the Church with a revelation of God, in My Person, such as never has been seen nor known before." That focalizes our attention on three points.

I. The one essential to salvation is the Revelation of Christ. "He shall glorify ME!"

II. The Holy Ghost alone can reveal him. "HE shall glorify Me."

III. The ulterior and special Object of the Spirit's revelation is God's glory in the face of Jesus Christ. "He shall GLORIFY make Me glorious!"

I. The one essential to salvation is the revelation of Christ.

How essential this is may be gathered from Reason, from Conscience and from the light of the Scriptures. From Reason. Nowhere, outside the radius of Christianity, is there either- holiness or peace. Look at Africa. Look at China. Look at Hindostan. My dear friend, Bishop Fowler, of the Methodist Episcopal Church, who has been traveling, as some of you know, of late in those countries, gave me a description impossible here to repeat, it was so terribly revolting. Even then, he said he had not touched the bottom facts.

He who knows anything of the history of moral light knows that it has followed, as its centre, the planting of the cross of Christ that just as races have receded from the light of God in the face of our Lord Jesus Christ, so they have sunken to a brutish level, and have died in the distractions of an utter unrest. But not only Reason, Conscience affirms the same truth. Conscience, in every man, says: " You are guilty! You are a sinner! You are condemned! God is holy. He cannot acquit. He must punish! "

Conscience, whatever modern thought may say however it may strive to cheat us cries, " Eternal Justice is Eternal Fact, and God is just; and How can justice clear the guilty? " and to this cry of conscience is no answer but in Christ and in the sacrifice of Christ. And these deductions of our reason and pure Conscience are confirmed by Scripture. The first thing that confronts us in the

Bible, after the record of Creation, is a guilty man, and the whole Book goes on to deal with guilt, not as an accident, but as the one great fact on which are based all other facts of the remedial system.

If there is nothing to be saved from if there are no parties to be reconciled if, without reconciliation, there can be pardon, and peace, and comfort, and heaven, then what is our business as ambassadors for Christ and what is the Gospel? The Gospel is an overture to the LOST then men are lost. The Gospel is good tidings of SALVATION; then there is a way of Salvation. The Gospel is the presentation of a Saviour; then, without that Saviour, men no matter who they may be perish.

So, the Bible not only represents it, but it says so. [The first main characteristic of the Gospel is that it affirms.

Every thing else questions. Speculation questions. Superstition questions. Higher Criticism the men who write such books as "Whither" put them always in the form of a question. Infidelity is an interrogation point. The adversaries of the cross of Christ assert nothing, but they question everything. They will not lay down a proposition nor define their opinions. They dare not, for they know that the square, blunt blow of unsophisticated truth will at once demolish their light and fantastic fabrics of falsehood; therefore they skirmish, and cavil, and dodge, and suggest, and propose " certain questions." Now the Bible affirms. On this point does the Bible affirm? It does. It comes straight out and says: Apart from the knowledge of Christ there is no Salvation.

"We are of God, and the whole world lieth in wickedness." "Without the shedding of Blood there is no remission!" "Neither is there Salvation in any other, for there is none other name under heaven, given among men, whereby we must be saved." Thus is our first point established the one essential to Salvation is the revelation of Christ.

II. The Holy Ghost is the only revealer of Christ. He alone makes Christ glorious. The Holy Ghost has given us all the knowledge that we have of Jesus Christ. Where do we get that knowledge? How do we know that there is such a thing as a Saviour? From the Bible. Outside the covers of this book there is not a hint of a Christ. And whence came the Bible? It was inspired. Who inspired it? God, the Holy Ghost. Not only so but, with the Bible in our hands, how can we know anything of Christ, save as the Spirit reveals him?

"The letter killeth," says the Apostle. It is so. The letter killed in the Old Testament. Of what avail were miracles? Were all theophanies? Visions of angels? All shocks on the senses? Of none whatever. Miracle never changed any man. Appearances like that of the Angels to Abraham like that of the Burning Bush, or the wheels of Ezekiel, or the Fire that came down on Elijah's altar at Carmel, never changed any man, except as with them, went a supernatural light and voice.

Abraham saw Christ's day. How did he see it? By illumination by the Holy Ghost. Moses recognized God at Horeb. How? By the fire? No, but by God speaking out of the midst of the bush. Ezekiel was transformed at Chebar. How? By the wheels? No, but " the Spirit," he says, " entered in me." Israel was to be revived under Elijah. How? By the wind? By the earthquake? By the fire? By any sensible and ocular demonstration? No; but by the still small voice. That was the lesson taught to the prophet. The same fact comes out in the New Testament. How many saw Christ touched Christ said they believed on Christ in the flesh, who never went beyond impressions of

their outward senses. We are often tempted to think that if we could have lived when Christ lived we should have found it easier to be Christians. It is a mistake. What makes a Christian is the Spiritual apprehension of Christ, and the Holy Ghost alone can reveal him.

He alone did it in the Old Testament. The Old Testament is full of Christ as full as the New is. See how, in preaching Christ the apostles quote the Old Testament.

Luther used to say he could tell whether the Church was gaining or losing life-power by the study or neglect of the Hebrew. Why did he say it? Because the study of Hebrew means the Old Testament, and because the Old Testament is the casket which contains Christ. The New Testament is the key to the Old, but when we have a key, we do not turn our backs upon the lock, and laugh away the lock we open it. The Old Testament is full of Christ. Take Psalms 22:1-31, where he cries, "My God, my God, why hast thou forsaken me? " Take Isaiah 53:1-12 : " He was wounded for our transgressions, he was bruised for our iniquities." Take the Levitical Sacrifices -'How without these could we explain the Atonement?

Yet only a few who read them under the Old Dispensation, saw Christ in these Scriptures and why? Because they needed more than the most perfect description. They needed light on the light. They needed, like David, to have their eyes opened to see wondrous things out of God's law.

They needed, like Simeon and Anna, in the temple, to have something more than had other spectators. Something more than the mere presentation of Christ. Something which should make them take him in their arms and exclaim, "Mine eyes have seen thy salvation!" The same thing is true of the New Testament. It is, of course, full of Christ and nothing but Christ and yet, in the gospels, when Christ himself was living and walking among them, we may say of most, as it is said of the disciples, who were journeying to Emmaus "Their eyes were holden that they should not know him."

St. Peter in Matthew 16:23 responds in answer to the question of Jesus, "Thou art the Christ, the Son of the living God." But how does he say it? He says it, not in his senses, but like a man transfigured, by a fire that burns in him and out of him in a new flash of fact as well as expression " Blessed art thou, Simon BarJona, for flesh and blood hath not revealed it unto thee; but my Father which is in heaven."

Thomas, in John 20:28, cries out in a rapture, "My Lord and my God! " He sees and he adores the Deity of Christ. From the most incredulous of the eleven he comes to be their leader, and by appropriating faith to confess and to claim the Lord Jesus as God.

He does this without ever putting Christ to the test that he had laid down for himself. He does it unexpectedly, suddenly.

How often do we lay down tests anticipating how the Lord shall come to us. He must come this way or that way, by a convulsion, by a vision, by some recognized demonstration or else we must refuse credence. "Except I shall put my finger into the print of the nails and thrust my hand into his side, I will not believe."

If you will look back at the chapter, you will find it a blank as to any handling of Jesus, such as Thomas proposed. Instead of this, is a silence a check. The GODHEAD COMES IN a more than human majesty clothed a more than human glory enhaloed the mysterious Person who thus

unexpectedly revealed himself to Thomas and repeated, as out of eternity to him, the very thoughts of his heart.

Thomas saw a man before him with a great wound gaping in his side, more than enough to have caused any death. He saw that wound bleeding, yet the man living and speaking speaking his own words which none could have known beside an omnipresent, invisible Listener, and Thomas cried instinctively, " My Lord and my God! " How did he do it? By illumination. Because the Spirit taught him to cry. Because, all at once, in Christ's light, he saw light. The Holy Ghost reveals Christ. He glorifies Christ. Notice. He does not create Christ; he shows him.

Christ is all the while there. A person is in a dark room. You cannot see the person; you do not know he is there. Then some one brings in a candle and you see the person revealed touched with all the radiance of the candle, brighter in outline, more distinct and glorious in feature for the very darkness against which he stands. When we were sailing in the Grecian Archipelago we came, at dawn of day, to the Island of Rhodes. At first we saw only a grey indistinctness the shapeless outline of vast rocks rising out of the water. Then as the sun came up, how glorious! There lay the harbor once bestridden by the famous Colossus, the sapphire ripples of the water touched with rose and gold the ships, the flappings of their sails stirred lightly by the morning breeze. There stretched away the green fields and the mountains round which poetry had thrown her charm; midway in the perspective rose the ancient castellated ramparts of the fortress of the Knights of St. John, all flashing, glowing, burning, touched and " transfigured by the ministry of light." "That which doth make manifest is light." The Holy Ghost is the only revealer of Jesus. And the Holy Ghost glorifies Christ or reveals him in his true glory now, as he could not possibly do were Christ present.

One thing: it was necessary that Christ should go away in order that the power of a natural, carnal, earthly influence might be broken. The apostles loved Christ too much, as the carnal loves the carnal. They limited his power as Martha did when she said: "If Thou meaning his bodily presence hadst been here, my brother had not died." That is the error of Rome with her crucifixes, her Mass and her sensuous ecstasies. Read the memoirs of Santa Teresa and of St. John of the Cross, and you will find the love they express for the Saviour is sensuous carnal. There is something lurid about it. You are afraid of it.

It was necessary that that sort of thing should be broken that there should come an experience, which, permit me to say it, should emancipate Christ should burst the tomb and the grave-clothes, and set him Infinite, Omnipresent, Omnipotent, Heavenly working above, as ever in, and through his church an experience like that of St. Paul when he says: " Yea, though we have known Christ after the flesh, yet now henceforth know we him no more." We only know him as the Spirit reveals him.

You have known a man by his clothes by his face now you come to know him by his CHARACTER. Something reveals him in his abilities, in his integrity, in his truth, as your friend. Then, whether he be present or absent, you can say, " I know him. I can count on him now as never before." The Holy Ghost reveals Christ. But let us come closer; the ulterior and special object of the Spirit's revelation is God's glory in the face of Jesus Christ. That is our III. Point. "He shall glorify " " Make me GLORIOUS."

St. Paul expands our Saviour's statement in these words: "For God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." The Apostle institutes a wondrous parallel with the original creation. Indulge me while I press that parallel in its out-starting facts.

"And God said, 'Let there be light/ and there was light' a luminous but undefined Aurora like that of Northern climes in winter, when objects are apparent, indeed, but not glorified. Then, on the fourth day the Sun rose over this Earth. What a change! What a glorious transfiguration of the material Earth, when the Sun rose upon it in splendor! On the fourth day the Sun rose. What a fact! How everything on earth was touched and changed by this! Let us try to conceive the difference between the first three days and the fourth, when the Sun rose in his splendor; and then let us try to take in the stupendousness of the parallel made by St. Paul. The world without Christ, or Christ in twilight beneath the dawn-line of the Old Testament beneath the histories, and types, and prophecies beneath the horizon of an Arctic winter, and then, and all at once, and forever, the Sun of Righteousness in visible perfection of his glory the Mystery of Godliness the Dayspring from on high!

"God, who commanded the light to shine out of darkness, hath shined in our hearts" creation is the prelude and the prophecy of a yet higher and more sublime irradiation "to give the light of the knowledge of God's glory in the face of Jesus Christ." The statement of this point, involves, of course, three. That there is such a thing as the knowledge of the glory of God that this knowledge is unfolded in the face of Jesus Christ, and that it comes by a Divine in-shining.

1. The knowledge of the glory of God. If God be God, he is glorious, for glory is manifested excellence, and God is most excellent, and cannot be hid. The glory of God is not only his greatness, but the equipoise of his character. Satan is great, i. e., in faculties, but he is in no wise glorious, but infamous because of the defect of his character. Michael, the arch-angel, originally no greater than Satan, and perhaps not so great, is more glorious because of the perfection the balance of his character.

God's glory is the equipoise of his attributes. With him no where is there too much no where a deficit.

"A God o'er all consummate, absolute, Full-orbed, in his whole world of rays complete."

All heresy starts from the centre, i. e., by unpivoting God, by disturbing the balance of the Divine attributes, by making God lop-sided, by contending for power to the exclusion of rectitude, or for sovereignty, to the exclusion of self-consistency; or for justice, to the exclusion of mercy, or for mercy to the prejudice of justice.

God unsupported, unsuspending, self-sufficient is an Orb at rest ponderibus Libratus Suis, equally balanced every way by his own weight. There is no more power in God than there is righteousness, and no more sovereignty than self-restraint.

It is because God is balanced and must balance that he is what he is, and no conscience, however clouded say or think whatsoever it please can ever be at peace until it sees Eternal God himself at peace. A God onesided, careened and tilted by the overponderance of any attribute a God at war with himself, like a sun on fire devoured by mutually contending flames, were an object of horror

fitted only to drive to distraction. Such a God were it not a mental contradiction to try to conceive him could never give peace.

It is important to put emphasis upon the fact before us, because the effort of to-day is to destroy the balance of the attributes of God to posit it that justice, for example and in measurement, and in adjustment everything comes back to the straight line that justice in God is a merely optional attribute.

"How can God," says one of our modern Theologians,\* "How can God be free if he be the slave of his own justice? "

\* Author of "Whither." As well ask, "How can I be free if I cannot rid myself of my back-bone? I am the slave, then, of my back-bone. But how can I be a man and have no back-bone? " For God to be free from his justice would be for him to be free from himself as moral, " and therefore immoral for justice is simply looking on things as they are, and treating them accordingly, and to deny this is to deny rectitude, and to deny rectitude is to deny God and make him immoral.

"God is a Spirit, infinite, eternal and unchangeable in His being, Wisdom, Power, Holiness." Holiness consisting, and in that order of "justice, goodness and truth." Not goodness first, as if God were mere lawless, reckless good-nature, but justice first and yet, not justice only, but equally goodness, because he trues i.e., is truth.

How can you improve on the told definition? It came to Sir Harry Vane on his knees, while praying for light. Did he not get the light? Outside of the Scripture, what ever has come so near to direct inspiration?

Throw away your Theology nay, throw away your Bible, and, in the light of common sense alone, how can you make " love " and by love, of course, is meant love to lost sinners how can you make that any more than the old definition has made it without making it unholy, bad and wicked love? ^What sort of a love is that which has been severed from holiness, justice and goodness?

Justice optional! What should we think of a man to whom it were optional to be just, or to be unjust?

What should we think of our courts if it were conceded that judges might rule as they pleased no matter what the evidence no matter how glaring the facts? The moral grandeur of God is his balance, his poise, that he rights himself. "Shall not the Judge of all the earth do right?"

2. The glory of God then, as it stands revealed in vast concentric haloes, circles upon circles of immeasurable excellence is at its brightest spot its centre and when focalized and gathered to one burning point, nothing more, nothing less than CONCILIATION OF JUSTICE AND GRACE. "How can God be just and justify the guilty? " lies at the root of the Gospel. The answer to that question is the Gospel, and Christ on the cross is its sum.

Christ on the cross, not Christ in pre-existence, transcending thought as is the mystery of everlasting generation.

Christ on the cross, not Christ incarnate, in the wondrous constitution of his Person web- work as it is, and master-piece of all the attributes of God combined as if the sun should come down out of

heaven and shine in, and through some creature making it forever a sun-creature. Not Christ, a babe, in glory streaming from the manger. Not Christ when twelve years old, the fair Divinity but softly breaking through his youthful form and gesture as he stands questioning the doctors and unveiling the Messiah of the Scriptures in such wise as to anticipate his whole commission and to make rejection of him from that moment, the unpardonable sin. Not Christ again in all the grand kaleidoscopic aspects of his ministry, as miracles spring up beneath his footsteps like fresh flowers. Not Christ in any, nor in all, these revelations, glorious as they are, but still subordinate, but Christ upon the tree.

Christ on the cross, his visage marred more than any man's, bore witness to God's truth. It was there the vision of God's glory shone the brightest "in the face of Jesus," stamped with Divinity and stained with blood.

It was there seen that God would not swerve that sin must be punished. It was also seen that God would punish sin by punishing himself that the whole united Godhead would suffer the Father in giving his Son from his bosom the Son in agonies of blood and death the Holy Ghost in joint participation of co-equal sufferings, and in the grieving to which he submits before God would, in any wise, clear the guilty.

Christ on the cross bore our guilt. As a race we lay crushed beneath it. Imagine a weight like that lifted and borne by one helpless Man a weight that all the Angels, Cherubim and Seraphim and Powers could not have raised by one united and stupendous straining! Yet he raised it, and not only so, he, the mighty ScapeGoat of iniquities, bore it away to a land uninhabited sought for, it cannot be found.

What is the upshot of this? The upshot is that from the instant you and I look away to Christ as our Substitute; we are eternally saved.

"The guilt of twice ten thousand sins one offering takes away."

"If Christ has my discharge procured And freely in my place endured, The whole of wrath Divine, Payment God cannot twice demand, First, at my bleeding Surety's hand And then again at mine."

"Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ," not through our moralities, nor feelings, nor ceremonies, but alone and solely through him. Is not that glorious f Bursts there not a glory from that torn flesh which hangs and writhes upon those ragged nails, which challenges all suns to rival it in splendor? Is not here God's glory focalized, as it swings low and kisses even your and my horizon? When we were at the North Cape, at midnight, a French gentleman took out a sun-glass and burned a hole in his hat with it. Low as the sun was, he was still clothed with all his burning power. So is it with our Saviour on the cross. "For though he was crucified through weakness, yet he liveth " there, yes there, he liveth and for you and me he liveth " liveth by the power of God."

"For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ."

3d. This glory hath inshined that is the third point. It hath shined not historically not in the face of a physical Christ, although these, of course, are included; but through the veil on the heart. Christ's glory to mere worldly men is a veiled glory; " the veil says the apostle, "is upon their heart." That

veil has been rent not from our side from God's side. Not from the bottom where we could take hold you and I could not rend any Veil; but from the top where God can take hold to the bottom. Christ, full length, appears; let down as a Saviour for sinners let down where we are, at our last and our lowest let down where we can take hold; and God says, "Take hold! I have rent I have split down the Veil."

God hath "shined in" not into the world only, that is not enough could not be, for " the light shineth in darkness, and the darkness comprehendeth it not."

Into believing hearts God hath shined. It is not simply knowledge, but it is the light of the knowledge. It is not Church instruction, but heart-work interior regeneration. "When it pleased God," says Paul, " to reveal His Son within me, immediately I took no conference with flesh and blood."

How then, do we see the light of the knowledge of the glory of God in the face of Jesus Christ?

One way, by Faith. Faith is the great opened eye of the soul. We believe God speaking in His Word. We believe that Jesus is God. We believe, and see it in new light, that in extremis, in salvation, highest angel equally with highest man avails not. Only God upon the throne can answer God upon the throne.

Another way --the light shines in is by the Witness of the Spirit. What is that witness if not a supernatural spiritual emphasis put on the assurances and promises of God, which makes them true to us without a question?

"The Holy Spirit also testifies unto us," says St. Paul, in Hebrews 10:15, "Their sins and their iniquities will I remember no more." The Spirit bears with the Word, his assurance, IN on the soul. I have not only heard Christ's doctrine, but I have his voice speaking within me.

"The Spirit answers to the Blood, And tells me I am born of God."

Nothing like this to give peace! It comforts now, amid all sins, all tumults, all perplexities, and it will comfort when the head lies on its last pillow, and can turn and look no where else. A third way Light shines in is by Consciousness. Consciousness of breathing goes with breathing. Consciousness of walking goes with walking. Consciousness of life and vigor goes with power. A man full of the Holy Ghost knows what he is full of, and that he is not empty. He knows that his light is not darkness that his joy is not despair, and that his power is something other and more than physical elation or physical energy.

"Can he not, through some interior eye which we know not, and for which we have no name, pour into us the radiance of his own infinite glory, though he be the king invisible, whom no man hath seen, nor can see?" Can he not manifest himself to the eye of interior consciousness with a distinctness of spiritual presence as satisfying as that which his bodily form gave to the external vision of his disciples? Can he not pour floods on floods of inundating life upon us until lifted, floated we shall move like the resistless waves in might of spiritual power?

He can! he can! We know it. We have felt it, and the voice of yearning irrepressible, has turned it into prayer.

"Refining Fire! go through my heart, Illuminate my soul, Scatter thy life in every part, And sanctify the whole." This Revelation of Christ by the Spirit is what the WORLD needs is dying for " When he shall come to you he shall convince the world of sin." This Revelation of Christ -fresh revelation I mean, satisfying our souls, filling, flooding enlarging us with the light, and the love, and the joy, and the strength of the Lord is what we need, my Brethren. What you and I need if we would save a dying world. In other words, we need the Baptism of the Holy Ghost, that we may see Christ and preach Christ. The reason why we do not get on have little enlargement is the lack of this Baptism. And the reason why we lack this Baptism is, that we do not, as we ought, believe in it. We look on Pentecost as a stereotype. It stands for us the monument of what was once a living benediction, but is dead. The Holy Ghost is as it were, mummified in the Church. He is mechanical, in our conception, latent. He is being carried under our decent ceremonials as the dead emperor Numidian was carried, in his closed litter, into the battle.

Few of us, I fear, are praying as our fathers prayed. " Breathe from the four winds, O BREATH! " in the conviction that the Church's power is the direct impingement of the supernatural that it is afflatus from on high or else our gilded congregations are but bleaching bones. And because we do not believe in the Baptism of the Holy Ghost we do not ask for it. We look on men like Whitefield and Carvosso, Brainerd and Edwards, Bramwell and Spurgeon, Cecil and McCheyne as unapproachable examples, and so our sermons drag, and Sunday-school instructions drag, and evangelism drags and life drags.

What we want is A FRESH REVELATION OF CHRIST. As dear McCheyne says, " Christ for me! that's ever new, that's ever glorious." Revivals of religion will begin again, my Brethren, when ministers go back to the A. B. C. of the Gospel when they consent to crucify their brains and preach upon the simplest texts. "It is a faithful saying." "God so loved the world." The Spirit owns a very simple Christ.

What we want is a FRESH REVELATION OF CHRIST. Not to see him physically, with Huxley, nor intellectually, with the "Higher Criticism" men, but with Bunyan and with Christmas Evans, by the Holy Ghost "To view the Lamb in his own light, Whom angels dimly see, And gaze transported at that sight Through all eternity."

"We, beholding as in a glass the glory of the Lord, are changed BY THE SPIRIT from glory to glory." Let us believe this. Let us, too, gaze until WE are changed our ministry transfigured. Until from glory unto glory we anticipate the beatific vision. Then, on our death-beds, if the Lord should tarry, we may say as did the dying John Owen, when there were brought to him the last wet proof-sheets of his immortal Book " the Glory of Christ " " some glimpses of it I have had already, but now I am going where I shall see it as I have never seen it in this world." I God grant the Revelation now, as flesh and blood can bear, and afterward the far exceeding and eternal weight of glory for his dear Son's sake.

## 01.04. Enduement of the Spirit (Grammar)

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IV. "THE ENDUEMENT OF THE SPIRIT." BY REV. JULIUS E. GRAMMER, D.D. [Rector of St. Peter's P. E. Church, Baltimore.]

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth" Acts 1:8. was the promise of our Lord to his church. They should receive power from on high. They should be led into all truth. They should have the comforting assurance of his presence and of the Paraclete. The honor put upon the Holy Spirit is so great as to lead us to magnify his office. He is the Lord; and the Giver of Life. The children of God are born of the Spirit, and taught by the Spirit, and led by the Spirit. We see that he is the author of all prophecy, and the witness of Jesus, as the Son of God, by his resurrection from the dead. He is compared to the wind, blowing where it listeth, to show his sovereignty and his freedom. He is likened to the fire, to show his kindling and illumining influence. He is promised to all who ask. Without him the Apostles would have been utterly helpless. It was not by the eloquence of an Apollos, nor by the learning of a Paul, nor by the might of worldly force, but by the Spirit of the Lord. That Holy Spirit of Promise was to be to the church what the Shekinah was to the temple of old; what the breath of Heaven was in the valley of Ezskiel's vision; what the presence and power of Elijah's prayer were to the dead child of the widow of Zarephath.

We see the effect of his presence,

1st. First of all in the holy boldness it gave the Apostles. They had been timid and half-hearted. They had fled at the cross, and hid in the upper room. They were weakened by fear of the magistrates and of worldly authority.

Peter denied his Lord, and even the Apostle John forsook him and fled. But what a contrast on the day of Pentecost! See them before the men who had imbrued their hands in our Saviour's blood. That same Apostle tells them they "killed the Prince of life." He bids them "Repent, and be baptized." He is no longer tempted to deny or desert, but he lifts up the standard of the Lord. Surely this is a great contrast. Their courage is more than a match for the most menacing foes. They are not abashed by the scourge of the magistrates, or the dangers of persecution. They appeal to God and are not afraid of men. So it has been in the history of every true prophet endued with the Holy Ghost. See Moses before Pharaoh; Elijah before Ahab. See John the Baptist, with the energy of the Holy Ghost from his birth, and as a great preacher standing before Herod. See Paul before Felix and the world's proudest skeptics. See Chrysostom before Eudoxia, and Basil before Valens; and Luther before the Diet of Worms, and Knox before Mary of Scots, and Cranmer, at the fires of Smithfield. You see how full the Holy Spirit filled the hearts of these brave and devoted men, that they should not fear the face of man. And surely that is the need of the church to-day. We shrink from the challenge of giant forms of evil which menace the life of the soul. We need to-day that enduement of boldness which shall teach us to say, "Let no man's heart fail him." Yes, that hopeful courage which shall confront the mountains of defiant evil that they may

become a plain before Zerubbabel. Isaiah was "very bold" as he stretched forth his hand all the day long to a gain-saying people.

Surely the want of courage is the want of the Spirit; and when that enduement possesses the soul it can say as did Deborah, " O my soul, thou hast trodden down strength."

"Then were the horsehoofs broken by the means of the prancings, the prancings of their mighty ones." "Greater is he that is in you than he that is in the world."

2d. Again, the enduement of the Spirit taught men to depend upon the word. The great instrument of spiritual conquest is the Bible, which is "the sword of the Spirit." "It pleased God by the foolishness of preaching to save them that believe."

St. Paul, writing to Timothy, in the midst of prevailing Gnosticism and error, urges him, "Preach the word, in season and out of season." It is the word which is "the seed." It is the word of God which is quick and powerful, sharper than any two-edged sword. It is mighty through God to the pulling down of the strongholds of sin. Where the Bible is most read, studied and preached; where its light has shone, there the vital and saving power of Christianity has been most felt. God honors his word. The Scriptures are given by inspiration of the Holy Ghost, and are profitable for instruction in righteousness, that the man of God may be thoroughly furnished unto every good work. Jesus said, "Search the Scriptures." Out of them he taught the disciples and made their hearts burn within them by the way. The great commission is, "Go preach my Gospel." Preach the word; not tradition; not speculation; not philosophy or rationalism, not the theories of men.

St. Paul said, " The Gospel which I delivered to you is the same also that I received, how Christ died for our sins, according to the Scriptures, and that he rose again, according to the Scriptures."

You see how our Lord appealed to them, for he said: What saith the Scriptures? " You see how the prophet directs us "to the law and the testimony." A ministry which subordinates the pulpit, dishonors the divinely appointed means of the world's conversion and sanctification.

We are born again of "the incorruptible seed," even the word of God, which liveth and abideth forever. "My word," says God, "shall accomplish that whereunto I send it." And under the influence of that we see the revolutions which have been wrought in society. We see the wilderness changed into a garden and the habitations of cruelty into the abodes of peace.

Surely it is the pulpit which has made Scotland, England and America what they are to-day. It is an open and free Bible which has saved Germany from the condition of Italy, Spain, Austria and South America. It is to a free church, a free conscience, a free education, and above all, to a free Bible that under God we are to ascribe the present condition of Protestant Christendom. That eminent painter, Kaulbach, has magnificently portrayed the period of the Reformation. As the climax of the thought preceding and growing out of it, he has gathered into a group the representative men of the world before and after that great era. There is Columbus, with his charts, the discoverer of the new world, where the Bible has won its proudest victories. There is Sir Isaac Newton, with his globe and his "Principia; " Sir Isaac Barrow, with his ponderous tomes on the " Pope's Supremacy; " Sir Francis Bacon, with his " Novum Organum; " Dante, the poet of the Reformation, with his " Divina Commedia; " Shakespeare, with his immortal Dramas; Guttenberg, with his printing press, and, in the midst of them all, Martin Luther, with his open Bible lifted to

reflect the glory of God, and to shed the beams of the Sun of Righteousness, with healing in his wings. The lesson of such a great painting is clearly this: "The entrance of thy word, O Lord, giveth light it giveth understanding unto the simple."

"Brethren," says the Apostle, "pray for us, that the word of God may have free course and be glorified."

3d. Again, we see the enduement of the Holy Spirit in keeping the Apostles, and their true successors, loyal to their commission.

They preached Christ. In Corinth, with its luxury and rich commerce, St. Paul determined to know nothing but "Jesus Christ, and him crucified" In Athens, with its sculptured monuments and its temples of imposing grandeur, he preached "Jesus and the resurrection" 1 In Ephesus, with its witchcraft and magic, "fear fell on them all, and the name of the Lord Jesus was magnified. And many that believed came and confessed and shewed their deeds. Many of them also which used curious arts brought their books together and burned them before all men: and they counted the price of them and found it fifty thousand pieces of silver, so mightily grew the word of God and prevailed." In Rome, "where," as Tacitus said, "everything vile came," the Apostle says he was not "ashamed of the Gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek." "Christ first, Christ midst, Christ last," was the theme of Apostolic preaching. It was not ecclesiasticism; it was not ceremonialism; it was not to confront the opposition of "science, falsely so called;" it was not "profane and vain babblings." IT WAS CHRIST. We see this characterized their preaching everywhere. As Philip preached to the treasurer of the queen of Candace, it was "Jesus" and his sacrifice. The Holy Spirit blessed it and the chamberlain "went on his way rejoicing."

"Unto me," says the Apostle, "is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ." Jesus said, "He shall take of mine and show it unto you." "He shall glorify Me."

4th. Again we see the enduement of the Spirit in the exercise of a faith which depended upon the power of God.

"Who is Paul?" says the Apostle, and "who is Apollos? but ministers by whom ye believed." The sovereignty and grace of the Holy Spirit were not confined to men of learning or eloquence. The humblest witness for Christ might become an instrument of untold good. An Aquila and a Priscilla could teach even an Apollos "the way of the Lord more perfectly." The most obscure servants of Christ have been raised up for his work, to show that the weak things are often chosen to confound the mighty, and "things which are not "to bring " to naught things that are; that no flesh shall glory in his presence." And certainly we have lived to witness that in our time. We have seen an Evangelist, with no equipment of scholarly attainments, with none of the polish and erudition either of the theologian or the cultured orator, moving multitudes and calling them to Christ, as no minister, possibly, of modern times. Can any one doubt that it is "the finger of God;" that it is the power of the Spirit; that it is the power of Elias and John the Baptist and of the Lord himself, illustrating the enduring wealth of his promise, "Cease ye from man." Remember the record which is given in The Acts, "Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that

they had been with Jesus."

We emphasize this, not that we would discourage learning, but to show how God, the Holy Spirit, uses men of low degree often to do such a work so as to magnify his Grace. We find Peter and John, as well as Paul and Apollos, able ministers of the New Testament; and clothed with a wisdom above the world, yet never having been taught. Certainly we have great reason to rejoice in all the contributions of a profound erudition to the wealth of the Church's literature. We see many great names in the mighty host of stars which Jesus holds in his right hand; but we see among the brightest of them those who were best known, because " They were wise to turn many to righteousness." They were poor, yet made many rich. They had nothing, and yet they possessed all things.

5th. Nor should we forget to notice the enduement of the Spirit in its world-embracing zeal.

"They went everywhere, preaching the word." No Jewish exclusiveness confined them to the house of Israel. The house of Cornelius was admitted as a sharer in those benefits. St. Peter says, "The promise is unto you, and your children, and to all that are afar off." They saw that the middle wall of partition was broken down. They went " far hence to the Gentiles," and to the utmost bounds of the earth. Not only to Philippi, but to Rome, and not to Rome only, but into all the world. The Spirit of God while it recognizes all distinctions of government and of administrations, secular and sacred, at the same time it teaches us that the whole world is guilty before God, and in need of the common salvation. And while men talk of " Catholicity," let us learn from the Spirit that he is a catholic who loves God and his neighbor, who loves Christ and his Gospel. He is a catholic who learns, under the enduement of the Spirit, to realize that there is neither Jew nor Gentile, Bond nor Free, Greek nor Barbarian, in the light of the Gospel; but all are "One in Christ." This is the Charity which rejoices in the Truth: which makes Christ Head and teaches that all we are brethren. The whole Spirit of the Gospel is opposed to proselytism. It seeks not to build up party, or sect, or hierarchy, but to add to the followers of Christ. "He shall glorify Me;" not schools of thought, not the monuments of the world's wisdom and philosophy; not organizations, or ecclesiastical Shibboleths, but Christ; Christ as Saviour, Teacher, King.

St. Paul said he was "all things to all men" (without the compromise of any principle) u that by all means he might save some." And when we catch that motive and the true meaning of that principle, we have the Spirit of Christ. The reigning desire of the Church is for unity. And according to the measure, in which we have that love and loyalty to Christ, will we "love all those who love him." Surely there is a volume of truth in that passage of the Apostle, "Some, indeed, preach Christ, even of envy and strife; and some also of good will. The one preach Christ of contention, not sincerely, supposing to add affliction to my bonds. But the other of love, knowing that I am set for the defence of the gospel. What then? notwithstanding, every way, whether in pretence or in truth, Christ is preached; and I therein do rejoice, yea, and will rejoice. For I know that this shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ, According to my earnest expectation and my hope, that in nothing I shall be ashamed, but that with all boldness, as always, so now also Christ shall be magnified in my body, whether it be by life or by death."

What better attainment can we hope, and labor, and pray for than such a spirit? The nearer we are to Christ the nearer we are to each other. The nearer to the Head, the more we shall say, as John

the Baptist, "He must increase, but I must decrease." " Not I" says the Apostle Paul, " but Christ that dwelleth in me."

If there is any meaning in our coming together, it is that we may have that zeal, which is according to knowledge, that faith which worketh by love, and that love which prays for the peace and prosperity of the City of God. Let our citizenship be as it becometh the gospel of Christ, that we stand fast in one spirit, with one mind striving together for the faith of the Gospel.

## 01.05. Spirit's Threhold Conviction (Boardman)

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V. THE SPIRIT'S THREEFOLD CONVICTION. BY GEORGE DANA BOARDMAN, D.D., I,L.D.

"When he is come, he will reprove the world of sin, and of righteousness, and of judgment: of sin, because they believe not on me; of righteousness, because I go to my Father, and ye see me no more; of judgment, because the prince of this world is judged." John 16:8-11. This pregnant paragraph sets forth the three chief offices of the Paraclete in his relations to men in this seen. When he is come, he will convict the world, first, in respect of sin, because they believe not on Christ; in other words, the Spirit is to bring to the world the conviction that there is such a thing as sin, and that sin consists in the refusal to believe on Jesus Christ. The Spirit is to convict the world, secondly, in respect of righteousness, because Jesus has gone to the Father, and we behold him no more; in other words, the Spirit is to bring to the world the conviction that there is such a thing as righteousness, and that righteousness consists in Christ's incarnate career, as demonstrated by his return to heaven. The Spirit is to convict the world, thirdly, in respect of judgment, because the prince of this world hath been judged; in other words, the Spirit is to bring to the world the conviction that there is such a thing as judgment, and that judgment consists in the triumph through Christ of righteousness over sin. In this paragraph, therefore, is compacted an outline of man's guilt, Christ's righteousness and Jesus' final victory over Satan; that is to say, a compendious moral history of the world from the Eden that has been to the Eden that is to be. And now let us ponder the profound paragraph in detail.

I. The Spirit's Conviction of Sin. And first, the Spirit's Conviction of Sin: "Of sin, because they believe not on me."

1. This is not society's definition of sin: according to society, sin means crime, vice, immorality. Neither is it the philosopher's definition of sin: according to the philosopher, sin means misdirection, abuse, disease. Neither is it the theologian's definition of sin: according to the theologian, sin means transgression of God's law, coming short of God's glory, hereditary guilt. But it is Christ's definition of sin: according to Christ, sin means unbelief on himself, unbelief in Jesus as the Christ and Son and Image and Revealer of the Father. "Of sin, because they believe not on me." And this is sin indeed. For the Word made flesh is Immanuel, God-with-us. To disbelieve on Jesus, then, is to disbelieve on Deity himself. Whosoever denieth the Son, the same hath not the Father (1 John 2:23). Christlessness in a Christian land is atheism. Sin, therefore, became a new thing when Jesus came into the world. Recall what he himself had just said: "If I had not come and spoken unto them, they had not had sin: but now they have no excuse for their sin." (John 15:22.) Therefore it is that disbelief on Christ is the sin of sins, ay, sin itself.

2. Observe now that of this sin of sins the Spirit is the sole convicter. When he is come, he will convict the world in respect of sin, because they believe not on Jesus. And no other power can. The preacher cannot do it; conscience cannot do it; even holy scripture cannot do it. Remember the difference between sins and sin. A jury may convict me of crimes: conscience may convict me of sins. But no power less than the Holy Spirit can convict me of sin. No barb but his can pierce to

the root of my nature; no flash but his can show me to myself as a ruined sinner. And the argument he wields in convicting me of sin is this very fact that I do not believe on Jesus. Calvary, not Siuaj, is the Spirit's mightiest artillery. Listen to Jehovah's word through his prophet Zechariah:

I will pour upon the house of David, And upon the inhabitants of Jerusalem, The spirit of grace and of supplication; And they shall look unto him whom they have pierced: And they shall mourn for him, as one mourneth for his only son, And shall be in bitterness for him, as one that is in bitterness for his first-born. Zechariah 12:10.

Thus it was on the day of Pentecost, when Peter, filled with the Holy Spirit, charged on his hearers the crime of the crucifixion so boldly that they were pierced to the heart, and cried, "What shall we do?" And so also it has ever been the experience of every consciously awakened sinner. He feels that John Newton echoes his own experience when he confesses:

I saw One hanging on a tree, In agony and blood, Who fixed his languid eyes on me, As near the cross I stood.

Sure, never till my latest breath, Can I forget that look: It seemed to charge me with his death, Though not a word he spoke. My conscience felt and owned the guilt, And plunged me in despair; I saw my sins his blood had spilt, And helped to nail him there.

JOHN NEWTON. But what avails it to be convicted of sin, unless at the same time we are also convicted that there is somewhere righteousness, and that this righteousness can be made available to ourselves?

II. The Spirit's Conviction of Righteousness. And so we pass, secondly, to the Spirit's conviction of Righteousness: "When he is come, he will convict the world in respect of righteousness, because I go to the Father, and ye behold me no more."

1. "Of righteousness." What is this righteousness of which our Lord here speaks? Whose righteousness is it? (a) Certainly not the world's. For the world is quite swift enough to detect its own merits. No Holy Spirit does it need to convince it of its own virtues. A very Narcissus it is, seeing everywhere the reflection of its own beauties and worshipping itself. But let us look at this matter a little more deeply, noting what the world's conception of righteousness really is. The clearest and loftiest phase of righteousness among an educated, thinking people will be found, one would suppose, in the object selected as the main purpose or end of life. What then is the object which we Americans set before ourselves as the goal of life? Is it righteousness clearly and distinctively righteousness? Or is it something less unworldly, to which righteousness is made tributary in way of means to end? Is not success the principal thing which we Americans set before us, the grand motto which we give our children when we send them forth into the world; success in trade, in politics, in literature, in society? True, we admire and value righteousness. But why do we admire it? Because it is righteousness? Or because, in a civilized, well-ordered community, righteousness is one of the conditions of success? Do we not, practically speaking, secretly feel that Thomas Carlyle has hit the truth when in his "Heroes and Hero-Worship" he virtually tells us, Success is virtue; might makes right? Let righteousness but stand in the way of success, and let the choice lie between the two; and then see which the world will choose. Yes, the world crucified, and, were he to return, would virtually crucify again, the only absolutely righteous One the world has ever seen.

(6) Whose then is the righteousness the conviction of which the Spirit is to bring to the world? Evidently Christ's righteousness. The antithesis is manifestly between the world's sin " In respect of sin, because they believe not on me " and Christ's righteousness " In respect of righteousness, because I go to the Father, and ye behold me no more." But what part or element of Christ's righteousness is the righteousness of which he here speaks? Evidently, righteousness in the general, complete sense of the word; the sum total of all that God requires; the righteousness of a perfect character. In other words, the righteousness of which the Lord here speaks is the righteousness which was incarnated in his own blessed person and career and character and work. And of this righteousness Christ's departure and present invisibility are both the illustration and the proof:" Of righteousness, because I go to the Father, and ye behold me no more."

2. "Because I go to the Father." This going to the Father involves several profound things. First, it involves Christ's own death. We ourselves often speak in a similar way: for example, we speak of a dying saint as one who is going home, and, when the last throes are over, we exclaim, " Home at last! " And why did Jesus Christ die, and so go home? Just because he was righteous, and lived in a world which did not believe on him. His very righteousness crucified him.

Again: This going to the Father involves Christ's resurrection. And why was Jesus Christ raised from the dead? Just because he was righteous: he was declared to be the Son of God with power by his resurrection from the dead (Rom. 1:4). What though his own righteousness had slain him? His own righteousness also raised him. Once more: This going to the Father involves Christ's ascension and heavenly enthronement. And why was Jesus Christ exalted to the right hand of the Majesty on high? Just because he was righteous; his exaltation being the reward of his incarnate obedience. Listen to a classic paragraph, the pivotal word of which is the conjunction " wherefore:"

Christ Jesus, existing in the form of God, counted not the being on an equality with God a thing to be grasped, but emptied himself, taking the form of a servant, being made in the likeness of men; and being found in fashion as a man, he humbled himself, becoming obedient even unto death, yea, the death of the cross: WHEREFORE also God highly exalted him, and gave unto him the name which is above every name; that in the name of Jesus every knee should bow, of things in heaven and things on earth and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. Php 2:6-11.

What though Christ's very righteousness had crucified him? Christ's very righteousness also raised him from the dead, and exalted him to the right hand of the Father Almighty. Thus Christ's going to the Father was both a revelation and a demonstration of Christ's righteousness.

3. "And ye no longer behold me." Why did not the risen Lord remain on earth? Why is he not here now, to be a terror to his foes, a comfort to his friends? We behold him no more in order that we may the better understand what righteousness truly is. For righteousness is not a bulk so many inches cubic; not a weight so many pounds avoirdupois. Righteousness is a quality, a character. This is one of the reasons why it was expedient for us that Jesus should go away and the Paraclete come; such an exchange gave us a universal and spiritual Saviour instead of a local and bodily one.

Thomas, because thou hast seen me, thou hast believed: blessed are they that have not seen, and yet have believed. John 20:29. In other words, the visible Jesus gives way to the invisible

Christ, in order that we may the more easily discern and perfectly appreciate what righteousness truly is:" Of righteousness, because I go to the Father, and ye behold me no more."

4. And of this righteousness the Holy Spirit is the sole convicter:" When he is come, he will convict the world in respect of righteousness." And precisely here it is that the world needs conviction. What its conception of righteousness is we have already seen. It may also be admitted that the world does in a certain sense admire Christ's character. Few eulogies are more eloquent, so far as language goes, than the eulogies which eminent unbelievers have pronounced on the Nazarene. But admiration is one thing: loyalty is another thing. There is a tremendous difference between aesthetic admiration and practical devotion; between assent to Christ's teaching and consent with Christ's character. And what the world needs is to have such a profound conviction of Christ's personal) conspicuous, distinctive righteousness as to yearn for it, crying, O Jehovah, be thou my righteousness (Jeremiah 22:6). And this conviction no power but the Paraclete can effect. Conscience cannot do it: all that conscience can do is to reproach and terrify; conscience brings us no divine pardoner, justifier, redeemer. The Bible cannot do it: all that the Bible can do is to set before us right and wrong, heaven and hell; the Bible plants in our hearts no Lord our Righteousness. The means of grace Sundays, preaching, sacraments, prayer cannot do it: all that the means of grace can do is to acquaint us with duty; means of grace do not make us actual sharers in Christ's righteousness. Only one power can do it: it is the promised Paraclete. Listen to St. Paul:

I give you to understand, that no man speaking in the Spirit of God saith, Jesus is anathema: and no man can say, Jesus is Lord, but in the Holy Spirit. 1 Corinthians 12:3. When Jesus was in the region of Csesarea Philippi, he asked his disciples, saying: Who do men say that I the Son of man am? Peter answered and said, Thou art the Christ, the Son of the living God. Jesus answered and said unto him, Blessed art thou, Simon Bar-Jonah: for flesh and blood hath not revealed it unto thee, but my Father who is in heaven. Matthew 16:13-17.

No; neither civilization, nor education, nor philosophy, nor Sunday-school, nor preaching, nor revival effort, nor Bible, can convict us of righteousness. No power can effect this but the Holy Spirit:" When he is come, he will convict the world concerning righteousness, because I go to the Father, and ye behold me no more."

III. The Spirit's Conviction of Judgment. But what avails it to be convicted of righteousness, unless at the same time we are convicted that righteousness will be victorious? And so we pass, thirdly, to the Spirit's conviction of Judgment:" When he is come, he will convict the world in respect of judgment, because the prince of this world hath been judged."

1. " The prince of this world" If you ask me why Satan was allowed to enter this world and usurp its throne, my only answer is this: I do not know. Here is one of those secret things which belong to Jehovah our God (Deuteronomy 29:29). Where Holy Scripture is silent, there let me be silent also. Of one thing, however, I am only too sure. Satan is the prince of this world. A usurped principality though it is, the principality is nevertheless his. See how he lords it over man's moral nature, as disclosed in the various religions of the world. Look, for example, at the world's idolatries; at its Apis, its Baal, its Dagon, its Mithras, its Siva. Look at the Greek and Roman mythologies:

"Gay religions full of pomp and gold, And devils to adore for deities." John Milton.

Or, to keep within our own land, look at the idolatry of second causes, the worship of antecedent and consequent, the adoration of the powers of nature. What is materialism but a sort of sublimated fetichism? Ay, it is to these and such as these that cultivated Americans shout, " These be thy gods, O Israel, which brought thee up out of the land of Egypt." (Exodus 32:4). Again: See how Satan lords it over man's psychical nature over the capacities and affections and desires of men, instigating to all passions of pride and selfishness and ambition and hate and lust. Once more: See how Satan lords it over man's bodily nature, driving his thorns in the flesh to buffet us; bringing disease and pain and death and grave. In fine, look at this world as it actually is; its crimes, frauds, robberies, hates, falsehoods, perfidies, oppressions, cruelties, sensualities, blasphemies; its griefs and woes and deaths: look at all these and similar instigations and works of the devil, and tell me, Is not Satan the prince of this world? Aye, "The trail of the serpent is over them all." Thomas Moore.

2. But is this to be so always? God be praised, no! for the prince of this world hath been judged. To us indeed Christ's judgment of Satan seems to be a process still going on. But this is only because we are finite: for this idea of process, or succession in time, is one of the tokens of human weakness. But to the eye of the Son of God the overthrow of Satan was a single act, and an act already accomplished. In like manner, on the return of the Seventy, he had exclaimed, " I beheld Satan fallen as lightning from heaven." (Luke 10:17). To his piercing vision he had already seen Satan falling a fall sudden, swift, flashing, profound, as the thunderbolt. But how was this judgment on Satan effected?

(a) To answer, first, in a general way: it was effected by the incarnation. To this end was the Son of God manifested, that he might destroy the works of the devil (1 John 3:8). The incarnation itself was a judgment. Accordingly, Milton, in the burst of a true poet's inspiration, represents the downfall of Satan's empire and the birth of Bethlehem's Babe as simultaneous:

" From this happy day The old dragon, underground, In straiter limits bound, Not half so far casts his usurped sway: And, wroth to see his kingdom fail, Swindges the scaly horror of his folded tail."

Hymn on the Nativity.

(6) But to give a more particular answer: Satan was judged by Christ's own death. Accordingly, a few days before, Jesus exclaimed: ' The hour is come, that the Son of man should be glorified. . . . Now is the judgment of this world; now shall the prince of this world be cast out: and I, if I be lifted up from the earth, will draw all men unto myself. This he said, signifying by what manner of death he should die " (John 12:28-33).

Observe the sharp contrasts: On the one hand, the prince of this world; on the other hand, the Son of man: On the one hand, the prince of this world cast out; on the other hand, the Son of man casting him out. Observe, also, the significant notation of time: " The hour is now come; now is the judgment of this world; now shall the prince of the world be cast out." It is as though the Lord had said: " Now is the crisis of this world: in the lifting up of myself on the cross it is about to appear whether this world belongs to Satan or to the Son of man; whether he is its prince or I. We know how the crisis was decided. Messiah's heel, bruised for the moment on Golgotha, in the very fact of its being bruised, crushed eternally the dragon's head (Genesis 3:15). And so " crisis " swept into "judgment." The prince of the world was judged; and so condemned. The Son of God, through

his own death, brought to nought him who had the power of death, that is, the devil (Hebrews 2:14). Henceforth the world changed ownership. There, in the very act of being uplifted from the earth, while as yet his life-blood was ebbing, he despoiled the principalities and the powers, making a show of them openly, triumphing over them, nailing them to his cross (Colossians 2:14-15). The prince of this world was judged. And in this act of dying the parable of the Stronger than the strong was fulfilled: When the strong man, fully armed, guardeth his own court, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, and bind him, he taketh from him his whole armor, wherein he trusted, and divideth his spoils. Luke 11:21-22.

Thus the vision of Patmos was realized:

There was war in heaven: Michael and his angels going forth to war with the dragon; and the dragon warred and his angels; and they prevailed not, neither was their place found any more in heaven; and the great dragon was cast down, the old serpent, he that is called the Devil and Satan, the deceiver of the whole world; he was cast down to the earth, and his angels were cast down with him. And I heard a great voice in heaven, saying, Now is come the salvation, and the power, and the kingdom of our God, and the authority of his Christ: for the accuser of our brethren is cast down, who accuseth them before our God day and night. And they overcame because of the blood of the Lamb, and because of the word of their testimony; and they loved not their life even unto death. Therefore rejoice, O heavens, and ye that dwell in them. Revelation 12:7-12.

Thus the last book of the Bible declares fulfilled the doom which the first book of the Bible pronounced on Satan while yet in Eden:

I will put enmity between thee and the woman, and between thy seed and her seed; he shall bruise thy head, and thou shalt bruise his heel. Genesis 3:1-5.

3. And this judgment on Satan is a judgment of which the world needs to be convicted: and this, not merely in way of intellectual apprehension, but, especially and emphatically, in way of moral conviction.

(a) Thus each Christian needs]this conviction for himself. For he is exposed to a thousand discouragements: for example, the sense of infirmity, the enigma of delays and disappointments and adversities, the prevalence of iniquity, the enmity of Satan himself. Verily he does not yet see all things subjected to Jesus Christ (Hebrews 2:8). Hence he needs the saving power of hope (Romans 8:24). He needs the conviction that Christ's grace within him is omnipotent; that the life in Jesus will not be a failure; that the Christian's victory, if he holds steadfast, is a matter of certainty. It is not enough then, that he has it as a theological article that Satan has been judged: what he needs is to have this fact inwrought as a moral conviction into the depths of his own experience and consciousness. What he needs is to be sealed with the Holy Spirit of promise, which is an earnest of our inheritance unto the redemption of God's own possession, unto the praise of his glory (Ephesians 1:14).

(6) And as each Christian needs this conviction for himself in order to his own salvation and victory, so does the Church of the Lamb need it in order to her own going forth and battling under inspiration of assured triumph. What she needs is the certain conviction that the Church's triumph is a foregone conclusion in the divine mind; that in virtue of her joint-heirship with Jesus Christ (Romans 8:17), the appointed heir of all things (Hebrews 1:3), she will share his sovereignty, even

already owning this world by a sort of reversionary right; that the kingdom and dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High (Daniel 7:27). What she needs is the absolute conviction that the prince of this world has been judged.

4. But how shall this conviction be wrought? By no power less than the Holy Spirit. When he is come, he will convict the world concerning judgment, because the prince of this world has been judged. Conscience cannot work this conviction: all that conscience can do is to make us aware that we are under Satan's power. Neither can philosophy work this conviction: all that philosophy does is to try to make us believe that there is not, and never has been, any Satan at all; that hell is only the obverse side of heaven, or "heaven seen in a side-light." The philosopher does, indeed, talk of a golden age. But what kind of a golden age is it? An age when all that is now anomalous and discordant and monstrous shall give way to universal law and order and beauty; in brief, when the present world shall develop into a Godless paradise, from which Satan and Jesus shall be alike aliens. Whereas the true Golden Age is when the reign of Satan shall be confessedly supplanted by the reign of Jesus; when the whole earth shall become the paradise of his grace; when his righteousness, permeating all life, spiritual, mental, emotional, corporeal, shall mantle the world from pole to pole, and his infinite beauty girdle it as with a celestial zone. And the conviction that this shall be the final issue can be wrought by no power but the Holy Paraclete. No man can say, Jesus is Lord, but in the Holy Spirit (1 Corinthians 12:3). Nor are signs wanting that the final rout of the powers of darkness is approaching. In this mustering of the anti-Christian forces under the marshalship of unbelief; in this hurrying to and fro of principalities and powers; in these commingling banners and gleaming spears and trumpet-clangs; in the very fact of this Convention being summoned to ponder the office of the blessed Paraclete; in all this I think we are permitted to read signs that the God of peace shall bruise Satan under our feet shortly (Romans 16:20).

Such is the Lord's promise of the Spirit's threefold Conviction.

Review. In reviewing our paragraph, observe the order of the Spirit's process. The first thing that we sinners need is to be convicted of sin. To whom little is forgiven, the same loveth little (Luke 7:47). No sense of sin, no conscious need of Saviour. But vain is the Spirit's conviction of sin, unless at the same time he convicts us concerning Christ's righteousness, and that his righteousness may become ours. This, in fact, is a frequent trouble with a convicted sinner. Jesus Christ seems to him a distant, intangible abstraction, a glittering phantom, a veritable ignis fatuus receding as he advances. It is needful then that the Spirit should show us to ourselves; it is no less needful that the Spirit should also show to us Jesus Christ. But vain is the Spirit's conviction of righteousness, unless at the same time he convicts us concerning the certain victory of righteousness over sin; the righteousness being in fact the stately bridge whereon we pass from the devil's bondage to the Christian's victory. And to be convicted of these three things sin, righteousness, judgment as the Holy Spirit alone shows them to us, is to know the essence of Christianity, nay, to enter into the possession of it. Verily, it was expedient for us that Jesus should go away, that so the Paraclete might come (John 16:7).

## 01.06. Address (Babcock)

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### VI. ADDRESS. BY REV. M. D. BABCOCK.

ONE of the most conspicuous marks of the believer who has heard and obeyed the words: "Be filled with the Spirit," is the spontaneity of Christian life and service. The indwelling of the Holy Spirit makes the difference between the positive and the negative Christian between the one able to give and the one who can only receive between the one bearing much fruit and the one with little else than leaves. There are Christians whose testimony can be extracted from them, but it is a painful, and sometimes perilous operation. There are Christians who cannot help but testify whose words, whose deeds, whose methods, whose manners tell plainly whose they are and whom they serve. The difference is the indwelling Spirit. We can hardly discern the light of some who profess and call themselves Christians. The very shadow of others has healing and blessing in it.

It is the difference between the disciple in the dark at the world's fire, away from his Master, disowning and disgracing him, and the Apostle filled with the Holy Ghost, following in the Master's footsteps, speaking fearlessly for him, dying, but not denying. It is the difference between Sinai and Calvary; between the whip of conscience and the cords of love; between fear and faith; between reluctance and readiness; between "must I?" and "may I?" The Christian who claims the promise and realizes the possibility of the Holy Spirit's abiding presence, can prove all this to himself and others. What is it but the fulfillment of Christ's words: "He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water?" "But this spake he of the Spirit whom they that believe on him should receive."

Receiving the Spirit, welcoming the Spirit, and then what? Spontaneity! "Rivers living waters Flowing!" Not wells from which water can be pumped, but springs that flow by their own force and freedom. Not old accumulated stagnant experience, but new life, new love, new testimony, "a new song" every day. Not a Christian who can be goaded into speaking a word for his Lord, but one who loves to speak who witnesses because he cannot help it who sings, "Pis joy, not duty, to speak his beauty;" whose heart keeps overflowing because fed from an unfailing fountain.

"Shall flow!" Spiritual spontaneity. Its finest issue is the Christian's unconscious power his unrealized influence. Nothing in our life is so subtle, yet so immeasurably potent. It depends utterly on the abiding presence of the Holy Spirit to direct our unplanned words our tin thought deeds; to develop the Christ life within us, and to bring out we know not how the likeness of our Lord in us.

Christian art represents Jesus and the holiest of his followers with a circle of light about their heads, like the shining of the face of Moses, though he wist not that it was shining. So about the person, radiating from the life of the Christian, in whose heart the Spirit abides, there is that unmistakable atmosphere of light that evident mind of Christ that divine something we call unconscious Christian influence which undermines the unbeliever's doubts, which confirms his half realized convictions. He cannot account for it, except by acknowledging that this man has been with Jesus.

It is the final test of genuineness the fragrance of the flower the flavor of the fruit. It is vital, not artificial spiritual, not mechanical. It is the product of living, the aroma, the aureola that tells that here the Spirit of God dwells.

Said a famous English courtier, of who was for a time in the home of Fenelon, " If I stay here longer this man will make a Christian of me in spite of myself." This is the outflow of spiritual life. This is the fulfilled promise " rivers of living waters." This is the life that men cannot question the power they cannot escape the testimony they cannot gainsay. Would you then witness for God even when you did not know you were seen or heard unconsciously " setting to your seal that God is true? " Would you so live that men and women, yes, and children, will find it easier to do right when you are with them and harder to do wrong when you are with them? Open your heart to the Holy Spirit. Obey the words, " Be filled with the Spirit." Do you say this is not for me? You are mistaken. It is not the exalted privilege of the exceptional Christian. It is the plain duty of the every-day Christian. It is not a question of natural endowment, but of spiritual enduement; not a question of birth and education, but of willingness, of plain obedience. "Be filled with the Spirit." Are you willing to obey, to say, " Holy Spirit come into my heart show me everything that is wrong, cast out every idol, possess me wholly, teach me, lead me, use me, as thou wilt? " Are you willing to offer, nay, to urge that prayer till it is answered and take the consequences?

## 01.07. Spirit of Sonship (Erdman)

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VII. THE SPIRIT OF SONSHIP. BY W. J. ERDMAN, ASHEVILLE, N. C. The characteristic name of the Holy Spirit in three epistles of Paul, is " the Spirit of adoption." The title of this address is, however, " the Spirit of Sonship," for the word "adoption" in common use does not express the full truth of the Sonship of believers in Christ. The word is found only in Romans 8:15, Romans 8:23; Romans 9:4; Galatians 4:5, Ephesians 1:5. It signifies the placing in the state of a Son, of one already a child in the family; it is a name contrasting the condition of a child who has attained his majority with that of one who is a minor. Christians do not enter twice into the family of God, once by being born again and a second time by adoption understood in its usual sense. " Sonship " relates not to nature, but to legal standing; it comes not through regeneration, but through redemption; for it believers in God in olden time and the disciples of Christ had to wait until the Son of God redeemed them; and then the Spirit of God was poured out at Pentecost, not to make believers Sons, but because they had become Sons through redemption; once though children they were minors, now they became Sons, and received the Spirit of Sonship. In brief, Sonship, though ever since redemption inseparable from justification, does in the order of salvation succeed justification. In Romans 5:1 justification precedes the " grace " of Sonship in Romans 5:2. The " access " or " introduction " is of the justified into the presence of God as Father; and it is through Christ and by the Spirit. Compare " access " in Romans 5:2, Ephesians 2:18, Ephesians 3:12. All this truth is obscured by the inconsistent renderings of the Authorized Version, which translates in Ephesians 1:5, " adoption of children" and in the other passages " adoption of sons." " Children " is not the equivalent of " Sons " in these scriptures. The importance too of this discrimination is to be magnified because many Christians, by calling themselves only " children of God," remain ignorant of the distinctive high dignity to which they are called and in which they now stand as Sons of God. As a proof of these statements, the following facts may be considered:

I. The gifts and acts of the Holy Spirit were alike in kind before and after the day of Pentecost. The Spirit was in the world when John the Baptist announced the future baptism. He himself was full of the Spirit. And of old the Spirit was the author of all spiritual life and power, Psalms 143:10. and gifts of wisdom and government, of teaching and preaching; the working of miracles and the conviction of sinners, Micah 3:8, all betokened the presence of the Spirit in the old dispensation.

What then was meant by the promise of John and of Jesus?

II. In the heart of the prophetic Scriptures five promises of a future gift of the Holy Spirit are found, and these are repeated in substance and in literal phrase by the Lord Jesus.

1 . The Spirit was to be " poured on all flesh," Joel 2:28-29, Acts 2:33; 2. To be "poured on all thirsty," Isaiah 44:3, John 7:37-39; 3. To be " poured from on high," Isaiah 32:15, Luke 24:49; that "from on high " contained the whole mystery of a suffering and exalted Messiah, for sin must first be put away, captivity led captive before the Gift could be bestowed; the Chrism of glory could come only from the pierced hands of the glorified Christ; the Rock must first be smitten before the Water could flow; 4. To be " within " believers in a more permanent and interior dwelling, Ezekiel

36:27, John 14:17, John 23. 5. To be "forever" with them; Is. 56:21, John 14:16. In these passages the "pouring," and "on all flesh," and the "from on high" and other phrases are all in significant contrast, and mark a difference between the Old and the New Dispensation. The unfulfilled context of these predictions also prove the promises themselves await a future and exhaustive fulfillment in the experience of Israel, whom God has not forever cast away, Romans 11:1-2, Romans 11:12, Romans 11:15, Romans 11:25-26.

III. But it is as the Spirit of Sonship that the Gift receives the characteristic name. He was to be given more abundantly, "poured;" but specifically unto believers as redeemed Sons of God, unto children who had attained their majority, and as heirs now entitled to receive the inheritance, and who do now receive the Spirit of Sonship as the first fruits and earnest of the inheritance of the Son of God.

It is this marvellous dignity of a Sonship in glory like that of our Lord Jesus, with all its attendant blessings and privileges, service and rewards, sufferings and glories, that imparts to the Pentecostal gift of the Holy Spirit its peculiar character and distinguishes it from all previous bestowments in the old dispensation. The minors, i.e., the word "children," in Galatians 4:1-7, are now of full age; the "born ones," the bairns, words significant of nature, kind, kin, in the writings of John 1:12-13, John 3:1-3, rather than of dignity and office, are now Sons of God; the new name "Father," the Son of God, came to declare, John 17:26, was now made known in inseparable association with the new name "brethren," John 20:17, and the inspired interval of silence between Psalms 22:21 and the remaining part, in which interval came the death, burial and resurrection of Jesus, is now broken by the rapturous greeting of "the first-born of many brethren," Romans 8:29. "Go to my brethren and say unto them I ascend unto my Father and your Father, and to my God and your God." John 20:17. Not before redemption had been accomplished and confirmed by resurrection could Jesus call his disciples "Brethren," and not until the Spirit of Sonship had been given could they say "Blessed be the God and Father of our Lord Jesus Christ." The mighty Breath of Pentecost symbolized by the breathing of Jesus upon his disciples on the evening of his resurrection foretold their service not as servants merely, but as Sons. The pouring of the One Gift was not only for acts of service (and acts imply "power") but also for "renewing," Titus 3:5-6; (the pouring on Paul and Titus was not at Pentecost, yet the same word poured is used, so pointing back to Pentecost as the time when the Spirit was given once for all to dwell with the Church); the Spirit was evermore to deepen and develop their spiritual life and nature as children and Sons, to manifest the life eternal as light and love, the life of the Father and the Son lived and developed in this relationship of Sons of God, and also to equip them for ministry with manifold gifts. To each He was given for life eternal; and all as one Body, as one Son (Galatians 3:28; "Ye are all one Son in Christ Jesus;" see Galatians 3:26 also where "children" should be translated Sons), were baptized by the One Spirit, and so incorporated as "The Christ," 1 Corinthians 12:12-13, "the Son of God, the perfect Man," Ephesians 4:12-13, the Heir, Galatians 3:16, Galatians 3:19, the Seed, the Isaac, Romans 4:16-25, the risen from the dead, Romans 1:4, Php 3:11, Luke 20:34-36.

IV. The Spirit as uniting believers with the risen and glorified Son of God works in these three departments of Christian life and experience; the work of faith and labor of love and patience of hope in our Lord Jesus Christ. 1 Thessalonians 1:3.

" The work of faith " pertains to the realization and experience of salvation and its fruits in all holy virtues and excellencies, Php 2:12, Php 1:9-11, but it is wrought out only by faith and the indwelling Spirit of the Son of God, " I in you," John 17:26,\*Galatians 2:20.

' The labor of love " pertains to all service and toil of ministry to fellow believers and to the world, but it is done by the indwelling Spirit of him who is the Vine, and said " I will do it." John 15:7, John 14:13.

" The patience of hope " pertains to all the sufferings, trials and persecutions endured by believers in patient waiting for the Son of God from heaven, 1 Thessalonians 1:10, 1 Thessalonians 2:12, 2 Thessalonians 1:5-10, and the consummation of Sonship in the redemption of the body, Romans 8:23, Romans 8:19; but the patience is to become a joy, 1 Peter 5:11, because the sufferings are really those of the Head through the Body; "Why persecutest thou Me?" Acts 9:4-5.

Jesus is indeed the Word, the Verbum, the Verb of life, service and suffering; the to Be, to Do, to Suffer and infinite in all.

Too much has "the Church," "the Body of Christ," lost this consciousness of oneness with the Son of God in glory; too little have Christian life and service and suffering felt the power and comfort of the mighty, quickening Spirit of God; may this great truth of what we are as Sons of God once again become a vivid reality to us and in us, through the indwelling Spirit of Christ.

## 01.08. Heavenly Unction (Munhall)

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VIII. THE HEAVENLY UNCTION. BY W. B. MUNHALL, D.D. THE word "Unction" occurs but once in the authorized version, 1 John 2:20. It is from the same Greek word that is rendered "Anointing" in 1 John 2:20, Chrisma. It does not occur in the Revised Version, but is rendered anointing uniformly. The word anoint usually means "To smear." Here, however, "Unction" or "Anointing" means "Rubbing in." It is the same when Jesus is spoken of as Anointed for his work and ministry. "The Spirit of the Lord is upon me, because he anointed me to preach good tidings to the poor," etc. (Luke 4:18). "For of a truth in this city against thy holy servant Jesus, whom thou didst anoint," etc. (Acts 4:27). "Therefore, God, thy God, hath anointed thee," etc. (Hebrews 1:9). The word rendered "Anointed" and "Didst anoint" in those passages is Chrio, which signifies "To rub." It is the same where Paul said, "Now he that stablisheth us with you in Christ, and anointed us, is God" (2 Corinthians 1:21).

Jesus said, "When he is come he will guide you into all truth;" and, "Ye shall receive power (Dunamis) when the Holy Spirit is come upon you;" and, "But tarry ye in the city until ye be clothed with power (Dunamis) from on high. On the Day of Pentecost the Holy Spirit clothed the Disciples with power, and imparted unto them knowledge, so that they were qualified to proclaim Jesus and the resurrection with ability and boldness. What they received at that time was "Rubbed in." To what shall we liken these things by way of contrast? Enduement, is like unto ripening fruit. Unction, the mellowing process by which the ripe fruit is made luscious.

Enduement gave them knowledge and courage. Unction, gentleness, patience, meekness, goodness all the graces of the Spirit, so that, while like their Master, they spake the word with authority and boldness, they were also like him in temper and spirit loving, sympathetic and of a very great compassion.

Since Christ received the "Heavenly Unction," and the Disciples were not qualified for service and testimony until they were likewise furnished, how ever can we expect to accomplish anything to the glory and praise of him who bought us, without like furnishing.

Let us see what is the teaching of the Word. First, John 6:63 and John 15:5 teach that man is incapable of doing anything acceptable unto God of himself. "Nothing" is the word used in both passages to indicate the utter inability of the natural man to quicken or bear fruit.

Second, Ephesians 2:10 and Php 2:12-13, teach that God has, nevertheless, chosen man as the Agent through and by whom he accomplishes his purposes in grace. An evolution is here taught. Also an involution. God works in and then we are to work out. This is the true evolution. Only God can make something out of nothing. "But we have this treasure in earthen vessels, that the excellency of the power may be of God and not of us."

Third. Is this Anointing for Disciples now? is it for us? In Luke 24:49 it is denominated "The promise of my Father," and the Disciples were commanded to "Tarry in the city, until ye be clothed with power from on high." This promise was made good to them on the Day of Pentecost, and we

all know what marvelous results followed. But some say that this " Promise of my Father " was only for that company in that " Jerusalem chamber." But, in Acts 10:45-46 and Acts 11:15 we learn that eight years later it was made good to the infant Gentile Church in Csesarea, in the house of Cornelius, and was attended with similar signs and wonders. The same was also true in the experience of the infant Church of Ephesus twenty-two years later, as seen in Acts 19:6. In John 7:38-39 we find that Jesus said, " In the last day, that great day of the feast," " He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water, but this spake he of the Spirit whom they that believed on him should receive." "He that believeth on me." As certainly for one Disciple as another. " But this spake he of the Spirit whom they that believed on him should receive." As truly for us as for the Disciples in Jerusalem, Csesarea and Ephesus. If they who waited upon his ministry and were personally associated with him in his work, and witnessed his " many mighty works," were not qualified for the service and work to which they were sent, until they received the " Heavenly Unction; " aye, if he himself must needs be anointed to his ministry, how ever can we, who at the best are " nothiug," hope to accomplish anything in his service without like enduenient? Unless this "Promise of my Father" is also for us, we go to war at our own charges, and our efforts are but the energy of the flesh. But the " Promise of my Father," in part fulfilled on the Day of Pentecost, is found in Joel 2:28-29. Peter quoted it to those who mocked, and declared that the signs and wonders they saw were in fulfillment of this Scripture. That promise was only fulfilled in part ON the Day of Pentecost. It reaches on to the times of this dispensation, as the context clearly shows. But it is to be noticed that the Spirit is to be poured out "upon all flesh." That "sons and daughters," " old men " and " young men," " servants and . . . handmaids" are the subjects of his enduement. Surely, therefore, this Unction is for all. " For we are God's fellow-workers."

Fourth. How may we, the Disciples of Jesus, receive the Anointing? In 2 Kings 2:1-15, we have the story of the translation of Elijah and the spiritual anointing of Elisha. It will serve to illustrate the lesson of this hour to us. Elijah was a type of Christ. Elisha in many ways typified Disciples. Elijah was about to be translated. Elisha knew it. He had a definite desire. Before it could be realized he must be tested. If we have a definite desire for the anointing, that is surely promised us, and without which we can do nothing, we shall first be tested. Christ met us at Gilgal and justified us from our sins, rolled away our reproach. This is what he did at the other Gilgal for poor Israel. Gilgal means circle. Many converted ones are lodged at Gilgal, and we can all stay there if we so elect. Their thoughts and testimony all circle around the hour and fact of their conversion to God. They make no progress in spiritual things, and, of course, never touch the secret of God's power with men. If we elect to tarry at Gilgal we are at liberty to do so. But I trust that, like Elisha, we will press onward. And so we come to Bethel. Bethel means " House of God." Jacob fleeing from his wronged brother's presence stopped here for a night, and God opened heaven to him in a vision. There are many Disciples resting and dreaming at Bethel. They say, " Are you not saved? Have you not mansions in heaven awaiting you?"

O Come, let us Sit, and sing ourselves away To everlasting bliss.' " In testimony meetings they tell of their conversion and then grow eloquent in their descriptions of the heavenly mansions. We may stop here if we so elect, and engage in like contemplation. Let us press on down to Jericho. Jericho was the City of " Palm Trees." It lay in the low, hot, dusty plain of the Jordan, about 850 feet below the level of the sea. The umbrageous palm invited the hot, weary, foot-worn traveler to

rest. Why not tarry here? Many have yielded. They are they who spend their time chiefly in telling of their attainments, how they have the "rest of faith" have no fret or worry, but undisturbed repose, and appear to have little or no concern for the multitudes who are hurrying down to death. They will leave a soul-saving work for a testimony meeting, where they talk of their attainments, and give vent to their censoriousness by criticising those who are not willing to loiter with them under the Palms, and who will not pronounce their shibboleth. Such are not truly sanctified. In order that we may be sanctified, truly and personally, it is necessary to get beyond Jordan. So with God's help we press onward to the dark river. Jordan means death and judgment. Jesus "died for our sins," he was judged for us "He suffered for sins, the just, for the unjust." The dark surging billows rolled over him. Will we pass beyond? We are to reckon ourselves "to be dead indeed unto sin" (Romans 6:11). We are to believe on him. "For Christ is the end of the law for righteousness to every one that believeth" (Romans 10:4), that judgment may be passed by us. And so we take our place, separated from all entangling alliances, unto God, and then we are in a position to ask for the fulfilment of the "Promise of my Father." Oh, that, as thus separated, we may "ask without wavering!"

Elisha saw Elijah caught up into heaven. The Disciples saw Jesus taken up into Heaven. We are to look in the same direction. It is the living Christ that has power and authority. What is the matter with the Roman Catholic Church? She has a dead Christ, and consequently is in much darkness and superstition. Every cross and wayside shrine; every horrible pieta; every painting of Christ, of any note, almost, in Catholic countries; every sign of the cross these all tell of a dead Christ. The darkest picture this world ever looked upon was Golgotha's tragic cross. The heavens robed themselves in midnight mourning and bowed themselves to the earth and wept. The rocks, in their dumb grief, burst in sunder because their Creator was put to death by the cruel hands of those whom he came to save and bless. If there were nothing more than this, if the seal that was placed upon the tomb of Joseph of Arimathea had remained unbroken we would be without hope death would be to us an unbroken sleep. The cross, self-considered, possesses no potentiality whatever to save and deliver for "If Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; ... ye are yet in your sins. Then they which are fallen asleep in Christ are perished" (1 Corinthians 15:14-18). But when we view this darkest picture in the glowing background splendors of his resurrection from the dead, it glows with life, light and beauty. Paul said, "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me" (Galatians 1:15-16). The Anointing of the Holy One, is the revelation of the living Christ in the heart and life of the believer by the Holy Spirit. When a Disciple yields himself utterly to God separates himself wholly from the world, so that he can truthfully say, "The world is crucified unto me, and I unto the world," and thus takes his true place, according to the standing God gives him in Christ Jesus; and, then with unquestioning faith looks away to the living, mediating Christ, and asks the Father, in Jesus' name, to make good his promise, it will most surely be granted.

We all rejoice in the tens of thousands of Church organizations in the world; for their educated and eloquent Pastors; for their millions of members, with their culture, social influence and vast wealth; for the vast machinery of these Churches their multiplied and ever-increasing agencies and ministries of good; and all their great power. But, all of these and this cannot convict or convert a single sinner. God has written all over everything that is possible to human strength the word

Nothing. All these agencies can be used of God to the accomplishing of his purposes of grace, but he alone can give life and power and blessing. Let us be careful that we don't have " Confidence in the flesh " making the agencies, means and that which otherwise is possible to us, humanly speaking, the end, rather than which God has ordained to an end; and anointed by him, and having all confidence in him, we can go forward from " Conquering and to conquer " one chasing " A thousand and two putting ten thousand to flight; " " Mighty through God to the pulling down of strongholds."

## 01.09. Grieving Tempting Resisting Spirit (Morrow)

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IX. GRIEVING, TEMPTING, RESISTING THE SPIRIT. BY JAMES MORROW, D.D. Secretary of Pennsylvania Bible Society. BY this theme we are brought into practical aspects of the Christian life. Elsewhere we have been taught what the Holy Spirit does to us; here we consider what we may do to him. The terms " Grieving, Tempting, Resisting," although not synonymous, mutually involve or touch each other. Nice distinctions are not here attempted.

Let it be noted thoughtfully that the Holy Spirit may be grieved, tempted, resisted. This proves at once his personality and his capability of grief, with our capacity for grieving him.

If this were not a Bible commonplace " familiar in our mouths as household words " it would startle us to-day as a very remarkable utterance. To find out the full wealth of this familiar teaching we must restore it to its original lustre. As scholars, with the feather of their pen, brush away the dust from long buried monuments, let us sweep away the dust from our old, perhaps dead beliefs on this subject. That the Holy Spirit may be grieved, tempted, resisted by us is a remarkable truth, because it is so unlike the ordinary opinion of men regarding him. If they think of him at all, it is of One apart from the world in which they dwell and remote from the world within their own thinking minds or throbbing hearts. Yet he works on the souls of men all men by a most potent influence. They may not be conscious of his action, nor distinguish clearly his enlightenment warning or judging, approving or condemning from the voice of conscience or the judgment of pure reason. Yet he occupies his place within " Man soul," and performs his peculiar work. There is a parallelism to this in the natural world. We know electricity rather from its effects than from its nature. The ebb and flow of tides reveal the influence of the moon without telling us the " why " and " wherefore " of its law. So is it in the world of mind and the action of the Holy Spirit. We know the result called salvation, and trace it truthfully to the energizing cause, when we ascribe it to the Holy Spirit.

Doubtless in this great work there is concurrent action between the soul of man and the Spirit of God. He strove with the man, and the man yielded. He convinced the sinner of his guilt, and the penitent one from ruin's brink cried, " Lord Jesus, save." He took of the things of Christ, and showed them to the soul ready to die as Moses lifted up the serpent in the wilderness and when the trusting heart appropriated the infinite merits of the Lord Jesus it was the Holy Spirit that hastened with the assurance of pardon and inspired the rejoicing believer to sing My God is reconciled, His pardoning voice I hear, He owns me for his child, I can no longer fear. With confidence I now draw nigh, And Father, Abba Father, cry.

It is needful to remember, in proclaiming the necessity of the Spirit's work, the related truth of the dependence and activity of the soul of man. As in the days when the Lord Jesus spake to the fishermen of Galilee and said, " Follow me " and they left all and followed him; so now, when the Spirit of Jesus says " Come," the docile believer gladly obeys. In the Kingdom of grace under which we live the Holy Spirit is the Administrator of Redemption. In his administration he uses the Scriptures. Inspired by himself he employs these, both for the conviction of the sinner and the

sanctification of the saint. The Scriptures are truth. As such it might be supposed that they would win the approval and accomplish the salvation of man as other truth makes its way into human minds; changing beliefs, forming opinions, creating convictions or widening the mental horizon. But this is not the case.

Teachers of mathematics rely solely and properly on the adaptation of their truth to the minds of the students and depend upon the unaided powers of the mind to accept and act upon such truth. They are right, and they have their reward. But teachers of Christianity encounter difficulties and obstacles in human nature utterly unknown to teachers of other truth. Not merely ignorance, but pride, self-righteousness, prejudice, unconcern, and even hatred of the truth meet the preacher of the gospel at the threshold of every human heart. Although he knows that the truth, as it is in Jesus, is certain as that of the multiplication table, and that it is adapted to the universal needs of humanity, as the key is fitted to the lock, still his only hope of success is in the Holy Spirit. For he alone can snap the withes of pride, prejudice and hatred, which mathematical truth does not encounter. He creates the hunger and then supplies the food. He brings the news of salvation in the words of Scripture to the mind, and also operates upon and within the mind. He takes the Bible truth, and with that conveys the grace necessary to its reception. When men are not obedient to their heavenly calling the Spirit is grieved, tempted or resisted. He is grieved when they resist his pleadings. He would flood their souls with ineffable light, but they love darkness rather than light. He would fire their hearts with a divine enthusiasm, but they quench that heavenly flame. Then their perceptions of truth and duty become blunted and their affections, towards God and man, benumbed.

Thus to resist God, reveals a tremendous force in human nature. But responsibility hinges here and the dread fact must be stated. The Holy Spirit is sovereign and free in his gracious influences and we are free to follow or to fail, to yield or to resist, to hearken or to harden, to fan the flame of gracious desire or to quench the fire of holy love. When we are asked how men may grieve or tempt or resist the Spirit, the answer is clear and Biblical.

#### I. BY DENYING HIS PERSONALITY AND DISHONORING HIS OFFICES.

We ought, as a convention and as churches, to be jealous for the Personality and Divinity of the Holy Ghost. The doubters and deniers are outspoken and blatant. While we are meeting in Baltimore the Unitarians are assembled in Philadelphia. Listening to them concerning Jesus, we can but wail out, with Mary of Magdala, " They have taken away my Lord and I know not where they have laid him." While we proclaim the Personality and Divinity of the Spirit they seem to be in the state of those who said, " We have not so much as heard if there be any Holy Ghost." Doubt is in the air and gathering like a thunder cloud it makes itself heard. When unbelief conspires men of faith trust combine. Let us send forth from this Convention a trumpet blast, loud and clear, on this cardinal doctrine of our holy religion and of the word of God.\*

\* It was in answer to this appeal that the resolution was passed at the closing session of the Convention. Many disciples simultaneously felt the point and propriety of such witness bearing. May he who is thus honored accept the devout tribute to his Person and his Work. The Scriptures proclaim and we, believe, that the Holy Spirit is not the mere personification of a divine attribute, but the Third Person of the ever blessed Trinity. To deny that is to grieve him. As the Administrator of redemption he takes the place that the Lord Jesus himself occupied during his earthly life. The

departure of the Christ was the condition of the Spirit's advent. Jesus said, " I will pray the Father and he shall give you another Comforter that he may abide with you forever," (John 14:16). "Comforter" parakletos, i.e., one called to the side of another, a helper, as an attorney to his client. Jesus, the first Comforter, is thus succeeded by the Holy Spirit. What Jesus was to those who followed him over the acres "of Immanuel's Land," the Holy Spirit is to all those who should hereafter believe on his name. Did Jesus convince men of sin? So does now the Holy Spirit. To deny that is to resist him. Did Jesus guide men in their quest of truth? So does the Holy Spirit, all who in later days search for it as for hid treasure. There is no tablet like a loving memory and no chronicler like the Holy Ghost. He brought all things to the recollection of the first disciples and he is with the followers of Jesus still. To deny that is to grieve him. Did Jesus say to a poor sufferer, whose name we shall never know, " Son, thy sins be forgiven thee? " So does the Holy Spirit now to those who conscious of their need take Jesus as their Saviour. To deny that is to tempt him.

Further, let us not forget that Jesus said that the other Comforter was to abide with us forever. He has not been withdrawn from his church. We need not pray for his coming as if he had departed. Let us rather ask for manifestations of his presence and power, believing that he is near and able and willing to fulfil his promise to fill us and seal us and guide us into all truth.

Closer still to the heart of Scripture on this great theme, let us examine Ephesians 4:25-30, for an epitome of sins in the practical life, and where we have the key-note of this address. Please turn to your Bibles and read and long after these days of holy convocation are over, read the words again. They are the Holy Ghost's. " Wherefore putting away lying, speak every man truth with his neighbor, for we are members one of another. Be ye angry and sin not, let not the sun go down upon your wrath. Neither give place to the devil. Let him that stole steal no more:but rather let him labor working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying that it may minister grace unto the hearers. And grieve not the Holy Spirit of God whereby ye are sealed unto the day of redemption."

Look at these sins one by one:

1. Falsehood. To speak the truth is due to all men, as well as to God, but here it is urged as necessary to the perfect brotherhood within the circle of the church. Wilful misstatements, polite lies, half truths, which are ever the blackest of lies all these are breaches upon mutual confidence among believers. They are more; they grieve the Holy Spirit of God. All paltering with truth in a double sense", that keeps the word of promise to the ear, but breaks it to the hope, is an offence in Heaven.

2. Wrath. The text quoted shows us that there is a possible anger without sin. The flashing out of the pure and liberty-loving soul against cruelty, lies and foulness, is just and right and Christian. Such resentment against evil is needful in our resistance of it. But anger to be righteous must be brief. As the corruption of the best is the worst, so justifiable indignation, when brooded over or " nursed to be kept warm," becomes an injury to the soul. It acts like acid on steel it stains the white radiance, it mars the placid surface. Then the Spirit is grieved, for such a one gives place to the devil, who finds an opportunity when and where we least expect him as Bunyan, in the allegory, tells of a by-path to hell hard by the gate of heaven.

3. Stealing. This warning against a crime seems out of place in an address to believers. Perhaps it is spoken of, that its counterpart in self-sacrifice might be enforced. Stealing is not here shown to be a wrong committed against society that goes without saying but because it is opposed to the proper treatment of our brothers in Christ. It saps the foundations of the perfect home life whether it be the robbing of property or the filching of reputation. Beware of the latter in the church of God. It grieves the Spirit for it wrongs and injures those for whom Christ died.

3. It Corrupt speech" (Revised Version). The word sapos translated corrupt means rotten. This is the only place in the New Testament where it is used metaphorically. In Ephesians 5:4 it is described at length as " Filthiness " or the talking without necessity of foul and evil things. In studying medicine or even literature professionally, one must learn everything about everything, however malodorous. But to speak of such things unnecessarily, " Dabbling a shameless hand with shameful jest," shows the prurient taste and grieves the pure and Holy Spirit.

" Foolish talking," the talking of fools, i.e., the wicked. This is the Bible meaning of the word and must not be understood as referring to the babbling of imbeciles or idiots. It is God who describes the man as a fool, who says in his heart, " There is no God." We are to avoid the speech of those who, in the name of science falsely so called, would banish God from the universe he has made as well as the speech of those who in profanity or oath, take the name of God in vain. All such speech is corrupt and grieves the Holy Spirit.

" Jestings." Perhaps this is the form of corrupt speech to which many amongst ourselves are most prone. It may be the polished wit, neither gross nor vulgar, which spares nothing, however sacred, that may raise the vacant laugh. It seizes upon Holy Scripture as fitting game for ribaldry or pun. It is not guilty perhaps of the double entendre that pales the cheek of an innocent girl, and it abjures the coarse, simply because it lacks elegance. But nevertheless it cuts deep into the purity and peace of the soul and it makes impossible all profit from Scriptures that have been travestied. Never jest with the Bible or the spiritual meaning will be lost to you forever.

" Don't quote the Bible to me," said a dying man recently. " I have linked every part of it with a jest and that I cannot forget."

. Oh, the sins of speech of which we have been guilty! The desire to shine in conversation, to be entertaining to friends, to avoid the dullness seen in others, these have hurried, even good men, into ignoble levity or impiety. Let us here to-day, brethren, vow not to do it and not to listen to it.

Palsy hurts ourselves, and diphtheria is dangerous to the community, but impure speech injures alike speaker and hearer. For such conduct and for the habits of mind from which it springs we are responsible. Levity over sacred things grows on what it feeds, and grieves the Spirit of God. Cavilling at Bible teaching, through intellectual pride, engenders self-will and prevents the progress won only by devout docility, and thus the Spirit of God is resisted. Then this light grows dim and the altar fires burn low. Can we know within ourselves when the Spirit is grieved? Certainly. The signs of the backslider appear and " the consolations of God are small."

Prayer becomes Formed. Private devotions are feeble; family worship is cold or altogether disused. Look at the heap of ashes, white and dead, on the hearth of many Christian homes. They are the burnt-out relics of a once living altar fire, and tell their sad story of the decay of faith. The heathen priest defended his having an idol in his house, as well as in the temple, because he lived

there chiefly and needed the presence of the protector. So do we, and we may know the Spirit is tempted when we rely on occasional services in the sanctuary and disregard the quiet hours of devotion at home. The Bible is Neglected. The Holy Spirit inspired the book, and he that allows it to become dust-covered on a remote shelf has the evidence in himself of the Spirit's grief and of his own deterioration. For t this grief it must be remembered does not arise so much from the offence against himself as from the wrong and injury to ourselves. It mars his plan for our sanctification. As the loving wife or mother grieves over the moral decline of son or husband through strong drink, the sin of youth, or avarice, the sin of age, so the Holy Spirit mourns over man's loss of purity and power. The fine promise of spring is unfulfilled in autumn. Profession ends in failure. Slowly but surely the blight falls.

It is the little rift within the lute That by and by will make the music mute; Or little pitted speck in garnered fruit That, rotting inward, slowly moulders all. The fish in the Mammoth Cave are a sad sight eyeless, for they are in a world of darkness but immeasurably sadder are human souls that are blind in a world of light self-blinded, for they have quenched the fire and the light of life within their own immortal natures by neglect of duties, or through worldliness and God-forgetfulness.

There is an evident evil among believers that must grieve the Spirit, even although they may desire to honor him, in limiting his operations to one course or method. Many of God's children, like Col. Gardiner, can tell the day and hour, the place and circumstances when they were born of God. They sing of the happy day when Jesus washed their sins away with a most definite memory of the inquiry-room where they sat, or of the altar at which they knelt, when " being justified by faith they had peace with God." Others, like the sainted Baxter, had no such experience. Gently as the sunlight breaks upon a sleeping world came the sweet influences of grace upon their youthful hearts. They know they love the Lord, but they do not remember when or where they entered into the kingdom. Let both classes beware. " The Spirit is not straitened " (Micah 2:7). To chalk off a definite line for the Spirit's manifold operations on the diversified character and conditions of men is a pernicious intruding of man within the realm of God. It has also the effect, when believed, of producing despondency in some minds and of creating a lack of charity in others. The very diversity of operation shows the divinity. As we discover in nature an exuberant fulness and variety, and see in this the inexhaustible wealth of resources used by our Heavenly Father in Creation and Providence, so in the copiousness of grace, in the absence of restriction to one mode of operation, we discover the same divine richness an opulent abundance of treasury equalled by an infinite variety of mode. Let, then, our Colonel Gardiners, " stopped in a moment in their mad career," respect the Richard Baxters who, in another way, came to the Saviour, and let not the Baxters reason from the way in which they were saved that that is the only way; and by criticism or assertion attempt to decry the Spirit's work in the sudden and startling conversion of men like Gardiner.

Two more evils appear in our modern Church life. One is in the hot-house culture of revived monasticism, where the highest perfection is supposed to be secured by Asceticism. The Church of Rome in teaching what she calls the Saviour's " Counsels of Perfection," claims that these chastity, poverty and obedience are only intended for a few favorites of Heaven. The application of the term "a religious" to monk or nun, interdicts the great mass of her followers from the hope of Christian perfection, lowers motherhood and fatherhood, and makes the religion of common things less attractive or possible. This evil is nearer home than Rome. Let us watch most prayerfully and

carefully the " Deaconness " and kindred movements in our common Protestantism, lest they leave the Scriptural foundation on which they rest and glide downward to monasticism.

" We need not bid for cloistered cell Our neighbor and our work farewell, Or try to wind ourselves too high For sinful man beneath the sky.

4. The simple round, the common task, Will furnish all we ought to ask, Room to deny ourselves a road To bring us daily nearer God."

Live amidst suffering men and spend your strength in helpful work. If men and women will thus learn to do the common things of life in a religious spirit if they will open their eyes and recognize God's nearness to them and his help in the household duty, the office care or factory toil, they will cease grieving the Holy Spirit. My final word is upon grieving the Spirit in our failure of duty to our brother-man. We have often heard that " Man's inhumanity to man makes countless myriads mourn." It does more. It grieves the Holy Spirit. We who love the Lord are in the world for his sake, that we may witness for him; for our own sake, that we may grow in grace and be disciplined through suffering and work; but we are also here/or our brother's sake. No man, out of Christ, knows his own nature or his own worth. He does not know his danger. How then is this wide fringe of immortal men lying around the Churches to be reached and rescued? Not by pastors only, but by every believer becoming a missionary. When we realize that the Holy Spirit has burnt into our heart of hearts the conviction that we are in the world for the world's sake, and, taking up the cross, speak to those we know or meet on the claims of Christ, on their relation to Eternity, on their own worth, estimated by the death of Jesus on the cross; then multitudes will be converted to God. " I will pour water upon him that is thirsty " that is, the believer, conscious of his need, and knowing the source of supply; " And floods upon the dry ground " that is, the mass of thoughtless and prayerless men reached when the Church is revived. Have you received a refreshing draught of the water of life? Then speak to others of Christ and the great salvation, and the energizing Spirit will accompany the word spoken in love. If men do not know their own worth we need not wonder that the world puts a low estimate upon the .poor man. " What is he worth? " means money, not mental capacity or spiritual possibility. "What does he know," intellectual acquirement, not gifts of grace or soul -furnishing. Here the Church is being dominated by the world. Pray that our eyes may be opened to see the possible angel concealed in the sinner, as Augelo saw his great statue within the block of marble. Having faith in the Holy Ghost, let us have faith in man. We can look upon the most depraved without despair, for they have a Saviour, and can be renewed by the Holy Spirit. As the father saved his money, about to be thrown in the fire by his thoughtless child, who knew not its value, let us rescue the perishing. "It is not the will of our Father in heaven that one of these little ones should perish." His providence will give an opportunity and his Spirit a blessing. As but a moment ago the lighted gas burnt low, and this beautiful church, where once my rarely gifted friend, Thomas Guard preached the words of life, seemed gloomy and dull, and you could not read the Holy Book, but at the touch of an unseen janitor's hand, bright jets of flame flashed forth, and we now can see the glory of the fretted roof and the storied windows, or note the thoughtful faces of the devout worshippers. So may it be with ourselves and with our churches! We do not pray for more machinery, as this sacred place did not, an hour ago, need more gas fixtures. We have enough of church machinery. We pray for more power. Come, Holy Spirit, come! Clothe thy ministers with righteousness. Breathe into every heart thine own divine afflatus. Fill every service and agency with thy supreme and qualifying energy. Let an unction of the Holy One rest

upon the people and the grieving, resisting and tempting of the Spirit of God shall cease.

## 01.10. Spirit for Worship and Witnessing (Stearns)

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X. THE SPIRIT FOR WORSHIP AND WITNESSING. BY D. M. STEARNS, SCRANTON, PA. AS we consider the lack of real spiritual worship of God on the part of such multitudes of his professed people, and the "no worship at all" of the greater multitudes outside the church, the true worshipper is led to ask: "Will the time ever come when in all the world God shall be worshipped in spirit and in truth?" Assurance of success is to many a great inspiration, and if we can become fully persuaded that this time shall surely come, and that we shall see it, it may nerve us to seek more whole-heartedly for ourselves and others to be filled with the Spirit, that in this present time we may earnestly contend for true spiritual worship and testimony, standing resolutely apart from all dead forms and ceremonies while we wait for, and seek to hasten, the dawn of a better dispensation than that in which we now live. If Abraham was enabled to wait more patiently by looking for the city which hath foundations; if Moses was enabled to turn away from all the attractions of Egypt's glory by getting his eyes and heart fixed on the recompense of the reward; if our Lord Jesus himself, "for the joy that was set before him, endured the cross;" we have the best of precedents to encourage ourselves by contemplating the grand consummation which is sure to come. Let us listen then for a few moments to the Spirit's own testimony as to what he will yet accomplish on our earth. "All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship- before thee: for the kingdom is the Lord's, and he is the governor among the nations." "All the earth shall worship thee, and shall sing unto thee; they shall sing to thy name." "Yea, all kings shall fall down before him; all nations shall serve him." "All nations whom thou hast made shall come and worship before thee, O Lord; and shall glorify thy name." "And it shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before me, saith the Lord." "And it shall come to pass, that every one that is left of all the nations which came against Jerusalem shall even go up from year to year to worship the King, the Lord of Hosts, and to keep the feast of Tabernacles." "Who shall not fear thee, O Lord, and glorify thy Name? for thou only art holy; for all nations shall come and worship before thee; for thy judgments are made manifest" (Psalms 22:27-28; Psalms 66:4; Psalms 72:11; Psalms 86:9; Isaiah 66:23; Zechariah 14:16; Revelation 15:4). If the question be asked "When shall these things be?" the Spirit, through Joel, plainly says that it will be after Jehovah has returned to dwell in the midst of Israel, that they may never again be ashamed, then will he pour out his Spirit upon all flesh; and that which had a germinant fulfilment at Pentecost shall have a complete and worldwide fulfilment when the kingdom shall be the Lord's. If it be asked "Who shall live when God doeth this?" the answer is "You who now hear these words if by faith in Christ Jesus and in the power of the Spirit you are a true worshipper of the Father."

It will help us in our worship now if we can form some idea of what worship will be in those days, and if we can get some light upon what true worship really is. Listen then to Seraphim and Cherubim, types of the most exalted portion of our redeemed humanity, the Church, the Body of Christ. "I saw the Lord sitting upon a Throne, high and lifted up, and his train filled the Temple. Above it stood the Seraphim; each one had six wings; with twain he covered his face, and with

twain he covered his feet, and with twain he did fly. And one cried unto another and said, Holy, Holy, Holy is the Lord of Hosts; the whole earth is full of his Glory." "And the four living creatures had each of them six wings about him, and they were full of eyes within:and they rest not day and night, saying, Holy, Holy, Holy, Lord God Almighty, which was and is, and is to come. And when those living creatures give glory and honor and thanks to him that sat on the throne, who liveth for ever and ever, the four and twenty elders fall down before him that sat on the throne, and worship him that liveth for ever and ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory and honor and power:for thou hast created all things, and for thy pleasure they are and were created." (Isaiah 6:1-3; Revelation 4:8-11.) In these visions of Isaiah and John we see and hear true worship. The object of worship is a person, not a principle, or a creed, or a sect; not even an angel or an archangel; but the Lord himself whom alone they exalt. The ground of worship is, " Thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people and nation; and hast made us unto our God Kings and Priests." The consummation is, "And we shall reign on the earth." The Power is seen in the seven lamps of fire burning before the throne, which are the seven Spirits of God, or the Spirit in his sevenfold fulness. (Revelation 5:9-10; Revelation 4:5.) As to the worshippers, they do not boast of what they are, but cover their faces (indicating their characters) with their wings; they do not boast of what they have done, their Christian conduct or walk (indicated by the feet) but cover their feet also with their wings; and with one accord they vie with each other, as they cast their crowns before him, in extolling the Lord of Hosts, the Lord God Almighty, whose glory is the fulness of the whole earth.

Let us now descend from these glorious heights, this far-reaching mount of Transfiguration, and consider how we may worship and witness while we contend with the world, the flesh and the devil. Let us listen to the weary, lonely man, the God-man, God manifest in the flesh, the revealer of the Father, as he sits on Jacob's well and talks with the woman of Samaria. She being convinced of sin by the Spirit in him, seeks to evade the issue by bringing up the question of the place of worship; as if to-day one should say, well, it may be all true, but I do not believe as you do, I am a Catholic, or I am a Methodist, or a Baptist, or a Presbyterian, or an Episcopalian, you worship in your way and I'll worship in mine. Jesus replied that place or externals was nothing, but the heart everything; for the Father seeketh true worshippers, who shall worship in Spirit and in Truth. The woman had spoken of " Jacob our father " and of " our fathers," but Jesus speaks of " The Fattier" who alone is to be worshipped. While God is spoken of as " Father," a few times in the Old Testament, as in Psalms 89:26; Isaiah 63:16; Isaiah 64:8, it remained for Jesus to reveal him as such, that as such we might worship him. It is the name by which we were first taught to address him, but how little we know of the fulness of the meaning of this beautiful name, and therefore how poor our worship. It is the name found in the first and last recorded utterances of Jesus, " Wist ye not that I must be about my Father's business?" " Father, into thy hands I commend my spirit " (Luke 2:49; Luke 23:46); and it is the name first on his lips after his resurrection, when he says to Mary " Touch me not; for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God." (John 20:17.) In his discourse and prayer on the night of his betrayal and arrest he uses the name about fifty times, saying among other things " He that hath seen me hath seen the Father I am in the Father and the Father in me at that day ye shall know that I am in my Father, and ye in me, and I in you." If we more fully realized our relationship to God as his children by faith in Christ Jesus, and his relationship to us as our Father who art in Heaven, then would our

worship, both in public and private, be more real and more acceptable to him. This can be brought about only by the Holy Spirit. " For as many as are led by the Spirit of God, they are the sons of God ... ye have received the Spirit of adoption, whereby we cry, Abba, Father." (Romans 8:14-15.) In over fifty of the 170 places where the Hebrew word for " worship " is found in the Old Testament, it is translated as " bow self down," and in this we have the whole hindrance to salvation, or life and service, or true worship. In the matter of the salvation of a sinner what is so great a hindrance as the mind of the flesh which is enmity against God; is not subject to the law of God, neither, indeed, can be: but takes pride in its own fancied righteousness, all of which is in God's sight only as filthy rags (Romans 8:7; Titus 3:5; Isaiah 64:6). When the sinner has been enabled by the enlightening Spirit to see his filthiness and to renounce it, accepting in its place the spotless robe of the righteousness of God in Christ, what hinders the abundant life and service which every Christian ought to manifest, so much as this same self or flesh which remaining in the believer seeks to be pitied and pampered: and the believer instead of denying self, and mortifying the deeds of the body, putting off the old man, is, alas, too oft inclined to pity self (Matthew 16:22 marg.) instead of reckoning it dead (Romans 6:11; Romans 8:13; Matthew 16:24; 2 Corinthians 4:11). Then as to worship, the difficulty is, confidence in the flesh, which is directly opposed to worshipping God in the Spirit and rejoicing in Christ Jesus (Php 3:3). They that are in the flesh cannot please God. No flesh shall glory in his presence. He that glorieth must glory in the Lord (Romans 8:8; 1 Corinthians 1:29-31).

We have been redeemed with the precious blood of Christ that we may yield ourselves fully unto him for his service, that by true worship and faithful testimony we may glorify God and win people to him as he has revealed himself in Jesus Christ. This we cannot do; we are not sufficient for these things, but our sufficiency is of God who gives unto us the Holy Spirit to this end. He says, " Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" " What! know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own; for ye are bought with a price: therefore glorify God in your body and in your spirit, which are God's? " " Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (1 Corinthians 3:16; 1 Corinthians 6:19-20; 2 Corinthians 6:16). Then he adds, " Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." This is the only place in the New Testament outside the book of Revelation where we find the name " Almighty; " and its use here is most interesting and instructive, and right in the line of our subject. The name " Almighty " signifies literally " the breasted one " (Shaddai); and reveals God to us as the all-sufficient pourer forth of all temporal and spiritual blessings. It is first found in Genesis 17:1, after a blank in Abram's history of thirteen years because of his reliance on the flesh instead of on the all-sufficient Jehovah. Then Jehovah comes to him saying, " I am the Almighty God, walk before me, and be thou perfect (or upright, or sincere)." Then is his name changed from Abram (exalted father) to Abraham (father of a multitude). The middle letter of Elohim, and the principal letter of Jehovah, God's great name, is inserted in Abram's name, as if to indicate that God in him would now cause him to be fruitful. Of the less than sixty times that the name " Almighty " is found in the whole Bible, it is found more than half the number (31 times) in the book of Job; where we have the history of a servant of God, thoroughly emptied of himself; and thus ceasing to think anything of himself, and leaning on the sufficiency of the Almighty pourer forth, everything is

literally doubled to him. Oh, how fruitful our worship and testimony would be, and how glorifying to God, if we would only separate ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God (2 Corinthians 7:1); and thus allowing our Almighty Father to prove himself our sufficiency, how gloriously he would show to the world that such Christians are indeed his sons and daughters; and how he would delight to show forth his power in them and on their behalf.

We must remember that there can be no acceptable worship or testimony apart from the sacrifice of the Lord Jesus, or the sacrifices which, before he came, pointed forward to his; for " without shedding of blood is no remission " (Hebrews 9:22), and the unsaved cannot worship God. In the offerings of Cain and Abel there was a foreshadowing of all future worshippers and their methods. Those who do not see their guilt and their need of a substitute come as Cain came, bringing the best they have, well satisfied with themselves; but there is no worship, for there is no atonement, and their offerings, however beautiful, are not accepted by God. Those who like Abel see their guilt, and come in humble reliance upon the Lamb slain for them, rejoicing in the blood that' was shed for their sins, as they sing, "Nothing in my hands I bring, Simply to thy cross I cling."

These are acceptable worshippers. In our public worship our services consist of Praise, Prayer, Preaching and an Offering, and the Spirit has not left us without guidance in reference to each part. " I will pray with the Spirit, and I will pray with the understanding also; I will sing with the Spirit and I will sing with the understanding also. ... I had rather speak five words with my understanding, that I might teach others also, than ten thousand words in an unknown tongue." " They read in the book, in the law of God distinctly, and gave the sense, and caused them to understand the reading" (1 Corinthians 14:15, 1 Corinthians 14:19; Nehemiah 8:8). Here are the Spirit's own directions for the worship of God, and if we are to worship in Spirit it must be in submission to the Spirit's guidance. All must be done that all may be benefited and all take part in the worship. We will suppose that those who lead the praise of the congregation are Christian men and women, for otherwise they have no right to any such place, inasmuch as the unsaved cannot worship:" They that are in the flesh cannot please God " (Romans 8:8) now if they sing that which the congregation cannot take part in, where is the worship on the part of the congregation? Then when the minister prays, if the congregation do not in their hearts endorse every petition, where is the prayer on their part? And as to the preaching, if it is not simple enough for the most unlearned to receive, where is the benefit? When we sing let us sing only what we mean with our whole hearts, for is it not as sinful to sing a lie as to tell a lie? When we pray let us ask for what we really want for God's glory, and expect to receive it. And when we speak let us hear the word at God's mouth and give them warning from him; or when we hear let us desire to hear only what God has to say to us and not the opinions of men. As to the offering, which is as much a part of the worship as the prayer or praise or preaching, here is the Spirit's guidance. " Every man according as he purposeth in his heart, so let him give; not grudgingly or of necessity: for God loveth a cheerful giver.' " Of every man that giveth it willingly with his heart shall ye take my offering " (2 Corinthians 9:7; Exodus 25:2). Let me think of myself as an individual worshipper, whether in pulpit or pew, what is my aim, what my motive? The only proper aim is to glorify God, to exalt him, to make him known; the motive, the love of Christ constraining; the motto, "Unto him who loved me and washed me from my sins in his own blood " (Revelation 1:5); the power, his Spirit who dwelleth in me. I go to the house of God, persistently shutting out the world and worldly things, that I may praise him,

talk with him, hear him talk to me, and thus commune with him. Is it time to sing? then I am to sing with my whole heart unto the Lord. Is it time to pray? then I am to make my soul's desire known to him with thanksgiving. Is it time to speak or hear? then I am to speak his word, or watch to see what he (not the speaker) will say unto me or in me. Is it time for the offering? then I am to give unto him with a willing and grateful heart, such an offering as I would not be ashamed to place in his own hand; he knowing what he has given to me, how much I am reserving for myself, and how much\* I ought cheerfully to give unto him. In all this there is not the slightest room for the flesh, or for the praise of man; it is from beginning to end, " Unto him," because of his love to me, and in the power of his Spirit. This, and nothing less than this, is, as far as I can learn from the Scriptures, worshipping the Father in Spirit and in Truth. In reference to witnessing, we must look unto him who is " the Amen, the faithful and true witness " (Revelation 3:14), whose life was the light of men. He who was the Light of the world says to us who believe in him, " Ye are the light of the world." We are to walk as he walked, to reproduce his life in these mortal bodies. As there can be no life or light without something being consumed, so we must be willing to present our bodies a living sacrifice that the Spirit may consume us with earnest desire for the glory of God. Not our own will or pleasure or glory, but in all things the will, the pleasure, the glory of God. With such lives we shall be qualified to speak of him, and be bearers of the glad tidings of the kingdom to others who have not yet heard the gospel. A witness must be able to say, " I know," " I am fully persuaded," " I speak that which I know and testify that which I have seen " (2 Timothy 1:12; Romans 4:21; John 3:11; 1 John 1:1-3), and he must be ready also to lay down his life for the truth, to be a u martyr," for such is the word for " witness " (Revelation 2:13). Jesus testified of the necessity of being born from above; the necessity of being willing to forsake all for him; the necessity of being willing to suffer with him, denying self and bearing the cross daily; the ' necessity of living here for the sake of the good we may do in his Name, separating ourselves from the world. He taught that at death the believer goes out into conscious happiness, the unbeliever into conscious torment, and that there is no possibility of exchanging places after death, that the ungodly dying in their sins cannot reach the place of the blest. He taught that we are not rewarded for our works at death, but at the resurrection of the just. He taught that he will come again in power and great glory, and that then will be the restoration and redemption of Israel. He taught us to watch constantly for his return, expecting him any hour. If we are to be his witnesses, filled with his Spirit, we must continue to reiterate all that he taught, not omitting a single truth. He did not teach that his coming meant death, or that the kingdom is the church, and that the kingdom has come: but he did teach that his coming meant " not to die," and that the kingdom is postponed till his return (John 21:22-23; Luke 19:11-15). From all this we can see that to worship God in Spirit and Truth, and to be a faithful witness, requires more power than mortal man was ever possessed of, and were it not that the power for this life and testimony is placed by God within reach of all we might well despair of ever attaining to it. " Tarry until ye be endued with power from on high:" " Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me" (Luke 24:49; Acts 1:8), were some of his last words to those who had been with him for three years; and if they needed this power who had seen him face to face and had already wrought miracles in his name, how much more do we? To show how ready he is to bestow this gift he has said, " If ye then being evil, know how to give good gifts to your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask him? "(Luke 11:13).

If any should still ask, " How may I obtain it? " I should say, Importunately seek it with your whole heart for his glory, and not for any selfish end; be willing to be emptied and cleansed that he may fill you, and if you fear you are not willing, ask him to make you willing:remember that it is written, " We who live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh" (2 Corinthians 4:11), and therefore take delight in every opportunity to mortify the flesh. Cling in helplessness as Jacob with his thigh out of joint clung to the mighty One. Watch as intently as Elisha watched Elijah before they were separated. When any one thus seeks with the whole heart to be filled with the Holy Spirit for the Glory of God they shall surely be filled; learn to worship God in Spirit and Truth, and become faithful witnesses.

Let no one say, It is not for me, or It will cost too much; you are not your own, and you are commanded to be filled with the Spirit (Ephesians 5:18); if you refuse, you are disobedient and the loss you will never know till it is too late to regain it. Let each one say, " I am thine, Lord." " I yield fully unto thee." " Make me a vessel meet for thy service." Take the blessing by faith and go forth in his Name.

## 01.11. Spirit in Agreement with Word (Erdman)

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### XI. THE SPIRIT IN AGREEMENT WITH THE WORD.

W. J. ERDMAN. THE so-called Christian world is full of religious "views," vagaries of doctrine, revelations and interpretations, all professedly received from the Spirit of God; is there any test whereby to decide the reality of the Spirit's presence and action? In answer, the subject is at present limited to the relation of the Spirit to the Word, as to doctrine, morals, and leading in life and service.

It is evident, from a comparison of the two exhortations, each allied to a similar context, "Be filled with the Spirit," Ephesians 5:18, and, "Let the word of Christ dwell in you richly," Colossians 3:16, that neither the Spirit alone, nor the Word alone is enough. The Spirit, however, with but little truth in the knowledge of the believer is effective in life and in service, while much truth yea, all truth, without the Spirit, remains but a dead letter. True is the warning and greatly to be heeded concerning the danger of "traffic in unfelt truth." The Spirit enlightens to understand the Word; the Word tests the professed action of the Spirit. The gift of "discerning of spirits" must now be substituted by the knowledge of the Word; an Aquila and Priscilla may take aside and expound unto an eloquent Apollos the way of God more perfectly.

I. AS TO DOCTRINE. a. How to test all teaching: Christ Jesus the touchstone. 1 Corinthians 12:3, negatively, "No man speaking by the Spirit of God calleth Jesus accursed" (anathema), a deceiver, an impostor, one who justly was put to death for blasphemous claims of divinity and Messiahship; positively, "And no man can say that Jesus is the Lord, but by the Holy Ghost." This Scripture decides concerning the truth of much religious teaching and experience of the present day. It is stated again in 1 John 4:1-3, which gives the key to 1 John 2:20, 1 John 2:27. The readers of this epistle had the Holy Spirit, indeed, not to dispense with the teaching of John, or of any inspired or enlightened man, but in order to understand what John wrote, even that the historic Jesus was none other than the Life Eternal. In him as such they were to abide, and as such to know they had received the unction from the Holy One; the Spirit, the all illumining oil from Christ. Not so to abide in Christ, but to go forward, progress (not transgress 2 John 1:9), was the characteristic of deceivers anti-christs; and what a test of teaching is this word "progresses" in this present time of progressive, "broad," "liberal" theology.

6. How to learn the true teaching: Jesus illustrates the Spirit's method and law of learning.

Compare concerning the sufferings, death, burial and resurrection of Christ the word "teach" in Mark 8:31 and 'shew' in Matthew 16:21. Jesus brought together predictions and types of the Old Testament, pointing them out, and so taught the disciples. Paul's "proving" in Acts 9:22 signifies a demonstrating, a proving by joining together the old Scriptures concerning the Messiah, and so arriving at the infallible conclusion. The much-praised Baconian, inductive method, is no new thing; the Bible is always ahead. Compare also "the opening and alledging" of Acts 17:3. To this method of study, to this centering of all scattered rays into a focus, the Spirit of God has

promised his presence and guidance: "In thy light we shall see light." And the word "guide" show the way, or lead in the way found but twice in the New Testament, gives an additional hint. Jesus said of the Spirit, "He will guide you into or in all the truth" i. e., concerning himself, the Truth, John 16:21, and the illustration is given in Philip, when the Eunuch of Ethiopia replied, "How can I, except some man should guide me?" Acts 8:26-40. No word has been of such a help in the study of the Bible as the word "again," found in Matthew 4:7, where Jesus answers the Devil's quotation of Scripture with, "It is written again." That word holds the balances of divine truth; it is the corrective of all theory; it is the clinch of all statement. Suppose a certain doctrine to be provable by seven texts. One man knowing only four may indeed have hold of the doctrine, but it will be in disproportioned shape; even six will set forth a defective statement; all seven are needed to present the truth in full and rounded form.

Another danger besetting the study and application of the Word is the insertion into the text or collection of passages of some unwarranted inference or conclusion in the interest of some supposed lack of harmony or consistence of teaching. It is better to wait until the harmony is created by the Spirit in his own marvellous way.

How many have made shipwreck of the faith by mistaking certain fanciful, visionary "signs" and hallucinations as the work and suggestion of the Holy Spirit of Truth.

M. AS TO MORALS. The Spirit never leads one to transgress fundamental law. He never urges one or suggests to one to commit murder, theft, adultery, to offer up human sacrifices, to steal or borrow money never intending to repay until such time as the Spirit again may suggest, to be allied to "affinities" and "spiritual wives;" no matter what seeming signs and wonders, or visions and voices may appear to attest all. The Spirit of God is holy, and his fruit holy, Galatians 5:18.

### III. AS TO LEADING IN DAILY LIFE AND SERVICE.

There is no "Urim and Thummim" now; no voices and visions external to instruct; only suggestions and convictions internal. But no rule can one lay down for others. Each has his own secret with the Lord, and it is best not always, if ever, to say to others, The Lord led me; the Lord sent me. The Lord has too often thereby been charged with folly. The Word, and often also common sense, must confirm and verify the secret suggestion. There do come times and occasions when it is most meet to declare how the Lord led one, but silence also has its times.

1. No one should try to run the experiences of others into the mould of his own. The very presence of the Spirit is not manifested in all and through all alike. To some, as Mr. Finney himself said, the Spirit's coming or manifestation is like the slowly opening dawn, to others like a burst of sunlight through rifted clouds at noonday; to some like the gentle dew, to others like a storm and tempest of rain. The pouring of the love of God into our hearts as Father is often, if not always, 'the first or positive manifestation of the Spirit; it is precedent to or at least concomitant with "the enduement of power."

2. The Spirit controls events, and therefore desires us to "redeem the time," Ephesians 5:16, i. e., study opportunities for ministry, monopolize occasions, "make a corner" of times and providences.

All this implies not a passive, inert condition of soul, but one pliant, adjustable, quick-turning like Cherubim.

3. The Spirit, for one earnest, willing and ready to serve, prepares for service in our ordinary work and daily routine of duty. One does not need to be on the rack of inquiry where and what to do. The annals of Christian ministry abound in illustrations of this truth.

4. The Spirit will bring to remembrance ordinary and extraordinary things, if so the need be. But note, it says, "Bring to remembrance" The preacher who declares all that is necessary is to "open the mouth and the Lord will fill it," sooner or later will learn to his sorrow that the Lord fills the mouth out of the head, and not out of the fist.

"Perspiration is not inspiration." "Exposition is sometimes imposition." Said a theological teacher to a student who talked of dropping certain studies and taking a "short-cut" to the ministry, "Young man, how much ignorance do you suppose it takes to make a minister?"

4. Last of all, in order to be sure of the correctness of convictions concerning duties and affairs domestic or public, or in regard to the assurance of answers to prayer, it is not only necessary to try them by the Word, by providences, by common sense, by the experience of other Christians, but especially is necessary an equipoise of mind, a self-emptiedness of heart an equipoise which is the result of a willingness to have the will of God done either way. The soul must settle down to a waveless calm, and so clearly reflect the mind of God. Such equipoise and mirroring of soul are certainly implied, as well as the inflowing power of fruitful service, in the words, "If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you." John 15:7.

More than all, how full of comfort the Word, that when we know not what we should pray for as we ought, the Spirit takes up the case and makes intercession according to the will of God. Romans 8:26-28.

## 01.12. Holy Spirit and Christian (Ellis)

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### XII. THE HOLY SPIRIT AND THE CHRISTIAN.

F. M. SIXIS, D.D. THE fact that "the Baptism of the Holy Spirit" " the promise of the Father " and " Special gift of the Son " -follows the " new birth " which Jesus, in his conversation with Nicodemus, explained as being " born of the Spirit," and furthermore, that such terms as " Baptized with the Holy Spirit," " The Holy Spirit fell on them," " The Holy Spirit came," " Receive ye the Holy Spirit," " The power of the Holy Spirit," The fellowship of the Holy Spirit, etc., are only applied to believers in Christ, unite to invest with more than ordinary interest the topic assigned me "THE HOLY SPIRIT AND THE CHRISTIAN."

While the general statement of this topic might warrant a wide range of treatment, it will be our aim, as far as possible, to confine ourselves to a strictly Scriptural treatment of it. In this discussion we shall confine ourselves to the New Testament; and in our quotations shall use the " new version " using the terms " Holy Spirit " rather than the terms " Holy Ghost " as we believe this better expresses the original. The tide of modern thought, that has so long swept about the person and work of Christ, seems, on its return, to be becoming more concerned with the person and work of the Holy Spirit. From the Christ, " the organ of external revelation," attention is being turned to the Holy Spirit " the organ of internal revelation." From the Advocate for us, who is with the Father, Christians are earnestly asking to know more of the advocate with us, who is here among us.

Whatever opinions may have place in our minds as to the meaning and application of the words of the Baptist:" He that cometh after me is mightier than I. . . He shall baptize you with the Holy Spirit and with fire " we are all agreed that there is, at least, an implied promise in these words of a richer blessing and a far larger equipment for service than that enjoyed by average Christians to-day.

If the statement of Bishop Hopkins be accepted as the true interpretation of the Baptist's meaning that " those who are baptized with the Holy Spirit are, as it were, plunged into the heavenly flame, whose searching energy devours all their dross, tin and base alloy," then certainly we may conclude that too many, who have a place in our Churches, like the disciples at Ephesus, " have not so much as heard whether there be any Holy Spirit" (Acts 19:2). And especially are we thus impressed when we call to mind our Lord's promise, " ye shall receive power when the Holy Spirit is come upon you" (Acts 1:8). If an endowment of power be inseparable from the baptism of the Holy Spirit, then surely the confessed and lamentable absence of such power among us ought to occasion the most serious concern upon the part of all who have "named the name of the Lord." In no age, possibly, have Christian Churches been so well equipped for effective service for Christ as they are now. Like marvelous structures of ingenious machinery, our churches stand forth endowed with wealth, enriched with education, culture and social influence possessing splendid church edifices, elaborate magic and rituals, sound in creeds, confessions and covenants. And yet, alas! these numerous and admirable channels carry but driveling streams of that divine energy that made the early churches such centres of evangelizing power when they were

composed of disciples whose faith stood not in " the words which man's wisdom teacheth, but which the Holy Spirit teacheth." The crying need of the age is not more of such churches, or more or better appliances, but a universal baptism of the Holy Spirit. Were this given, the church could, with her present resources, give the gospel to the world within the next decade.

It goes without saying, therefore, that the relation of the Holy Spirit to the Christian is a most vital and important one. For it is to such as are taught by the Spirit to discern things spiritual that the Christ is revealed, and to such only. If, e.g., it had been revealed to Simeon that " he should not see death until he had seen the Lord's Christ " (Luke 2:26), it was because before that " the Holy Spirit was upon him." The promise of Jesus that God would bestow the gift of the Holy Spirit could not be more freely made indeed, he places the Father under obligations of love, greater than that of parental affection, to do so.

" If ye then, being evil, know how to give good gifts to your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him" (Luke 11:13; John 7:37-39). If, then, we are without this blessed endowment, it is certainly not because the Father is unwilling to grant it. It must be because we do not ask for it. Or if we ask, because we ask amiss.

While the gifts of the Holy Spirit may fall upon the church at large, as the sunshine falls upon the plain, after all these gifts emphasize the personal duty and responsibility of believers as that sunlight burnishes and beautifies each separate object on the wide plain. The gifts of the Holy Spirit, however, are not the monopoly of ordained teachers, nor the special trust of the few gifted ones, but the priceless gift of God to believers as such. On the evening of the day on which our Lord rose from the dead, when he had met his disciples, and had shown them his hands and his side, u the disciples were glad when they saw the Lord; Jesus, therefore, said unto them again, Peace be unto you; as the Father hath sent me, even so send I you, and when he had said this, he breathed on them, and said unto them, Receive ye the Holy Spirit." (John 20:20, John 20:23.) Thus Jesus recognized, in his gift, no official claim or ecclesiastical superiority. " He breathed on them " the disciples. So also on the day of Pentecost, when " they were all together in one place," the descending Spirit " sat upon each of them, and they were all fitted with the Holy Spirit, and began to speak with tongues as the Spirit gave them utterance." (Acts 2:1-4.) Nor was this fulfillment of "the promise of the Father" confined to those from " the upper room " for even to those who, " pricked in the heart," cried out " what shall we do? " Peter replied, " Repent ye, and be baptized, every one of you, in the name of Jesus Christ, unto the remission of your sins, and ye shall receive the gift of the Holy Spirit." (Acts 2:37-38.) And later on, when Peter and John, being dismissed from the Sanhedrim, had related to " the company of the disciples" what the chief priests and elders had said unto them, the record is " when they had prayed the place was shaken wherein they had gathered together, and they were all filled with the Holy Spirit, and they spake the word of God with boldness." (Acts 4:31.) On another occasion, when before the council, Peter, on behalf of the disciples, bore this testimony " We are witnesses of these things, and so is the Holy Spirit, whom God hath given to all them that obey him" (Acts 5:32.) After this, when persecution had scattered abroad the church at Jerusalem (" except the Apostles "), and the disciples went about preaching the word, Philip went down to the City of Samaria, and so preached Christ there that " the multitudes gave heed to his testimony," and " the city was filled with joy." The news of this wonderful work soon reached the Apostles at Jerusalem, and they sent Peter and John down to Samaria, "who, when they were come down, prayed for them, that they

might receive the Holy Spirit. . . . s then laid they their hands on them, and they (the Samaritans) received the Holy Spirit" (Acts 8:18). By the laying on of Ananias' hands Saul received the Holy Spirit.

Peter testifies respecting Cornelius and his household, " As I began to speak the Holy Spirit fell on them, even as on us at the beginning" (Acts 11:15). This statement he reiterates before the Apostles and brethren at Jerusalem {Acts 15:8-9). So also Paul bestowed the gift of the Holy Spirit upon the "twelve brethren" whom he found at Ephesus. (Acts 19:6.)

Thus upon those who " believed the testimony of God to his Son " was this gift of the Holy Spirit given and that, too, not for the comfort and happiness of those who thus received it, but for witness testimony service.

God makes no gifts to us, much less does he give us the Holy Spirit to be a mere selfish luxury. The Spirit's gift is one of life and power, and these are for use, and not for personal gratification merely. With the privileges of this gift comes the most solemn and responsible ordination God has ever given to man. No qualification is so important or more practical to the Christian as this gift of the Holy Spirit.

Looking forward to those coming days of trial, when brother would deliver brother to death, when parents should betray children and children would persecute parents, Jesus said:" When they lead you to judgment and deliver you jip, be not anxious beforehand what ye shall speak, but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Spirit." (Mark 12:11; Luke 12:11-12.) For the full assurance and illustration of this promise of the Master we have but to turn to that marvelous "gospel of the Holy Spirit," the book of the "Acts of the Apostles."

These relations of the Holy Spirit to the early Christians are sufficient to illustrate what his relations are to Christians of all ages. In applying what has been said to the subject in hand let us consider I. What the Holy Spirit is to the Christian.

1. Without the Holy Spirit a Christian would be an impossibility. The Apostle lays down as unquestionable this statement:" Wherefore I give you to understand that no man speaking in the spirit of God saith Jesus is anathema, and no man can say that Jesus is Lord but by the Holy Spirit " (1 Corinthians 12:13). This test of the absolute need of the Holy Spirit, even in the full confession of Jesus Christ, applied to the Corinthian Christians no more fully than it does to Christians now. This statement of Paul is thus reaffirmed by John:" Hereby know ye the Spirit of God; every spirit that confesseth that Jesus Christ has come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God " (1 John 4:2). The Holy Spirit came into the world, not only " to glorify Christ," but to manifest himself in those who " honor the Son even as they honor the Father." I need not say this question is not one of physical ability, but one of honest, loving loyalty to Jesus Christ as Master and Lord. It is not the creed or ordinance that makes the Christian. We are Christians just so far as we love, serve and honor the Lord Jesus Christ, and we can do this only as we are taught and aided by the Holy Spirit.

" Every good gift and every perfect gift," says James, " is from above." Further on he says, " Of his own will begat he us by the word of truth " (James 2:18). Referring to the influence of the word in regeneration, Paul says, " Knowing, brethren, beloved of God, your election, how that our gospel

came not unto you in word only, but also in power, and in the Holy Spirit, and in much assurance; even as ye know what manner of men we showed ourselves toward you, for your sake, and ye became imitators of us and the Lord; having received the Word in much affliction, with joy of the Holy Spirit " (1 Thessalonians 1:5-6). If further proof be needed of this essential relation of the Holy Spirit to the Christian, as the Quickener of those " dead in trespasses and sins," and hence of the fact that, apart from the Holy Spirit, the Christian life would be impossible, we have it in the following exhaustive summary. After showing what man is as a subject of the " powers of darkness," before he is made u meet to be partaker of the inheritance of the saints in light," the Apostle says, " But when the kindness of God our Saviour, and his love toward man appeared, not by works done in righteousness, which we did ourselves, but according to his mercy he saved us, through the washing of regeneration and renewing of the Holy Spirit, which he poured out upon us richly through Jesus Christ our Saviour, that being justified by his grace we might be made heirs according to the hope of eternal life " (Titus 3:4-7).

Jesus said to Nicodemus, " Except a man be born anew he cannot see the kingdom of God." This our Lord explains thus:" That which is born of the flesh is flesh, and that which is born of the Spirit is Spirit " (John 3:36). The necessity of being born of the Spirit to enter upon a spiritual life is as necessary as natural birth is for entrance into the natural life.

2. As Christians we have our access to God by the Holy Spirit.

While it is said that we who were once afar off were brought nigh " in the blood of Christ," it is also said, " Through him (i. e., Christ) " we have our access in one Spirit unto the Father" (Ephesians 2:18). The death of Christ gave to all, Jew and Gentile alike, audience with a reconciled Father, through the merits of Christ. Jesus Christ is the only name whereby we can be saved, because no man can come unto the Father except through him. To the Christ who presents us to God, we must be presented by the Holy Spirit.

" Through Christ we bring our message to the Father by the Spirit's aid." " For the Spirit helpeth our infirmity, for we know not how to pray as we ought, but the Spirit himself maketh intercession for us with groanings that cannot be uttered, and he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for us according to the will of God " (Romans 8:26).

If the petitions we bring to the Father, through the Son, are acceptable, therefore, they must voice the intercession of the Holy Spirit. " The searcher of hearts " must find in our prayers the mind of the Spirit, for he only can " make intercession according to the will of God." On the other hand, prayer in the Holy Spirit will not be denied by the Father. Jude exhorts us, in these words, " But ye, beloved, building up yourselves on your most 'holy faith, praying in the Holy Spirit, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life " (Romans 8:20-21).

We may not translate " infirmity " into such terms as " indifference," " known sin," and the like, and expect the " help " of the Holy Spirit in our intercession and prayers. He dwells not where he is not wanted. If he teaches us " how to pray," if he reveals unto us the things of the Christ, and thus makes known to us the will of God, we must not grieve him by an habitual neglect of the word of God, for the Holy Spirit honors the Christ by honoring his word through that divine word the divine

Spirit reaches the Christian. In such things as hinder those who earnestly and honestly seek God's will in his word, the Holy Spirit will give his aid. But he nowhere promises his help to those who refuse compliance with the terms on which he offers his help.

3. Consider the Spirit's relation to the Christian as a witness. He does not bear witness to the Christian of his conversion. The word bears that witness. But the Spirit does bear witness to the believer's adoption or Sonship. The gospel is not a "message of bondage to fear," but a revelation of the liberty and heirship of believers as the sons and daughters of God. To this testimony of the word the Holy Spirit adds his blessed witness.

"For ye have received," says Paul, "the spirit of adoption, whereby ye cry, Abba Father, the Spirit beareth witness with our spirit that we are the children of God, and if children, then heirs, heirs of God, and joint heirs with Jesus Christ" (Romans 8:15-17).

Again, the Holy Spirit also witnesses to the presence of the Christ in the believer. "Hereby we know that he abideth in us by the Spirit which he gave us" (1 John 3:24). And again, "Hereby know we that we abide in him, and he in us, because he hath given us of his Spirit" (1 John 4:13). So fully was the Apostle Paul given up to the guidance of the Holy Spirit that he submitted his conscience to his leading. He never said that he was to be followed in anything, because he was conscientious in what he said or did. What does he say? listen, "I say the truth in Christ; I lie not, my conscience bearing witness with me in the Holy Spirit" (Romans 9:1). Such a conscience, thus enlightened and in harmony with the truth in Christ, and with the witness of the Holy Spirit, any Christian may follow. But before we pronounce upon the accuracy of the decisions of our conscience, let us be sure that our conscience is in accord with the "truth in Christ," and the Holy Spirit's infallible witness.

Only as the Christian has the witness of the Spirit to his adoption as a son of God will the kingdom of God be anything more than "eating and drinking, ordinances and ceremonies, rights and works," and become what it really is, "Righteousness, and peace, and joy in the Holy Spirit" (Romans 14:17).

These are the fruit of the Spirit in Christian living that give forth the fragrance of grace here, and will ripen eventually in the kingdom of Christ's glory.

4. Let us dwell a moment on the relation of the Holy Spirit to the believer as "the Comforter," thus further showing what he is to the Christian. The sending of the Comforter was to be more than a compensation for the departure of Jesus. True, they were not to be left "desolate." "If I go not away the Comforter will not come unto you, but if I go away I will send him unto you" (John 16:7). Christ was still to be nearer them even than he could be by his personal presence; for his personal presence was limited to locality. Whereas when the Comforter came he would not be restricted by any such limitation. "Wherever two or three were met in his name," there would he be "in the midst of them." He was to "abide with them forever" as "the Spirit of Truth." "Moreover," said Jesus, ".the Comforter, even the Holy Spirit, whom the Father will send in my name, he shall teach you all things, and bring to your remembrance all things that I have said unto you" (John 14:16-26). As the divine presence was the glory of the Temple of old, so of these regenerated disciples, who were to be the Temples of the Holy Spirit, their glory would be his indwelling. If the manifestation of the divine glory of the Old Temple was awful and glorious in its outward

revelations, the manifestation of the divine Paraclete, in the disciples of Christ, was to be much more glorious in his inner teachings and blessed consolations. Hence Jesus said, " It is expedient for you that I go away." We therefore undervalue these words of our Lord when we suppose that the time of his personal presence among his disciples was the most favored period of the Church's history. This was not as our Lord thought; on the contrary, he himself taught us to look for the Comforter's administration as an advance upon his ministry; and as being a greater blessing to his people than that of his personal companionship with them. "Greater things than these shall ye do because I go unto the Father." The Comforter was more than an emanation from the Father, or an indefinable influence; he is more than a principle of spiritual life in believers; he is a living person, and hence we may not degrade him into a mere abstraction or influence, even though these misconceptions of his divine personality be dignified by such terms as " the enthusiasm of humanity" He is the divine Spirit of Truth leading the believer into all truth the Holy Spirit producing in those whom he leads the fruit of holiness: In a word, the fruit of the Spirit which " is in all goodness and righteousness and truth " (Ephesians 5:9). The word never confounds " the fruit of the Spirit " with " the works of the flesh ""fruit " belongs to the Spirit: "works" to the flesh. We need to have a care, therefore, in our thought of the personality of the Holy Spirit lest we lose sight of his person in vague ideas of him that maintain a place in our minds by means of terms the most general and indefinite. So also we need to have definite ideas of his specific work as well as of his person. It is the Holy Spirit who imparts spiritual life, quickens and sustains it who gives strength, implants hope, grants liberty; testifies to and glorifies the Christ; leads, guides, teaches, comforts, sanctifies, supports and sustains the believer. As Christ is the foundation of faith, and the source of all merit, so the Holy Spirit is the fountain of all spiritual life. Until he imparts to the soul spiritual life, we are incapable of the exercise of that faith that lays hold on the person and work of Christ for justification and eternal life.

After quoting Isaiah as saying, " Things which the eye saw not, and ear heard not, and which entered not into the heart of man, whatsoever things God prepared for those who loved him," Paul adds these words, " But unto us God revealed them through the Spirit; for the Spirit searcheth all things, yea, the deep things of God " (1 Corinthians 2:9-10). This is certainly an advance upon the revelation of Christ's ministry what Jesus taught the Holy Spirit makes to be' understood. Indeed, the advent of the Holy Spirit is the final and most glorious manifestation of God that will be granted the world, or the Church, until his dispensation will be superseded by the Second Advent of our Lord as the " King of Saints." When the care of the Churches so weighed upon the great apostle of the Gentiles as to press him to his knees upon the cold stone floor of his Roman prison when his heart was bleeding at the thought of the trials of their faith, with hands that moved slowly because of the chains that bound them, he traced in letters of cheer and instruction, such words as these, punctuated by his tears, " For this cause I bow my knees unto the Father . . . that he would grant you, according to the riches of his glory, that ye may be strengthened with power through his Spirit in the inward man " (Ephesians 3:14-16). Such was the help which the apostle sought from the Comforter for his brethren. Such is the comfort we all need, and this help the Comforter has for us also.

Thus the Christian who is chosen " according to the foreknowledge of God the Father, in sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ" (1 Peter 1:2), who enters the kingdom of God by being " born of the Spirit," and who is "washed, sanctified

and justified in the name of the Lord Jesus Christ, and in the Spirit of our God " (1 Corinthians 6:11), must, "through the Spirit, by faith, wait for the hope of the righteous " (Galatians 5:5).

Having considered what the Holy Spirit is to the Christian, let us II. Consider what the Holy Spirit does for the Christian.

Being, by the grace of God, made partakers of the Holy Spirit, we become the special objects of the Holy Spirit's love, care and culture. And since our love for God, and God's love for us, are in a sense reciprocal for " we love him because he first loved us," and because " God is love," and because " he that abideth in love abideth in God, and God in him" (1 John 4:16) the Holy Spirit, who first awakens, also develops this love for God in us; " because," says Paul, " the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us " (Romans 5:5). As an illustration of this, you may remember how Epaphras refreshed Paul when he declared unto him " the love in the Spirit " of the brethren at Colosse. The influence of the Holy Spirit in thus awakening in us the highest possible form of love, is absolutely indispensable. Grant that the natural affections are the soil out of which this love of the Christian for God is produced. Yet, such a love can be grown out of such a soil only as it is quickened by the warmth and showers of the Spirit's influence. Natural affections may be the ties that bind into a society unity, individuals, families and tribes; but the love that binds us to God and his Son is the fruit of the Holy Spirit. In natures such as ours the love of God is an exotic, it must not only be planted in our hearts, but also sustained there by the Holy Spirit's personal care. But again, the Holy Spirit is also the dispenser of the Christian's joy, peace and hope in the service of the Christ. Hear the Apostle, as he prays for his brethren at Rome " Now the God of hope fill you with joy and peace in believing that ye may abound in hope in the power of the Holy Spirit" (Romans 15:13). The same blessed Spirit that quickened the Ephesian believers the same "Spirit of life in Christ Jesus" which made the Apostle " free from the law of sin and death" this same Spirit quickens, emancipates and enfranchises every Christian who is made a Son of God. The eighth of Romans is the Magna Charta of every enfranchised believer who " walks not after the flesh, but after the Spirit." The Apostle insists that " if the Spirit of God dwells in us," that such " are not in the .flesh" And while he boldly affirms:" If any man have not the Spirit of Christ, he is none of his" he as boldly declares that " as many as are led by the Spirit of God, they are the Sons of God " (Romans 8:14).

It is not, therefore, by one or two acts good or bad that the Christian is to be judged, but by the consistency and character of his life. " Enoch walked with God " thus our walk must be the evidence to the world that we are led by the Spirit.

There are acts in the lives of unregenerate men and women that are worthy of all commendation. So in the lives of Christians there may be, unfortunately, acts as unchristian as the sin of David or the denial of Peter, or, to quote old Swinnock " Sheep may fall into the mire; but swine love day and night to wallow in it." Yes, a Christian may stumble and fall, but he is soon up again, and following the leading of the Spirit. His heart temples the Holy Spirit, his life is a redeemed one, and his living will show this as true, nevertheless, that he is dead to the law that he has been crucified with Christ, and risen with him to that new life which he lives; and " yet no longer I," as Paul says, " but Christ liveth in me, and that life which I now live in the flesh I live in faith the faith which is in the Son of God, who loved me and gave himself up for me " (Galatians 2:20).

One other service of the Holy Spirit to the Christian I linger a moment to simply mention -- After saying that the end of the believer's faith is " the praise of the glory of Christ," the Apostle adds:" In whom having also believed, ye were sealed with the Holy Spirit, which is the earnest of our inheritance unto the redemption of God's own possession, unto the praise of his glory " (Ephesians 1:13-14). This sealing of the believer, you observe, follows his acceptance of the gospel of salvation. But the seal of the Spirit is also the earnest of the inheritance which the Christ, by his death, acquired for the believer, or, in other words, is the divine guarantee of its ultimate possession. But in the mean time, by his indwelling power, the Holy Spirit renews, sanctifies, leads, keeps and comforts the heir, thus preparing him for that inheritance which Christ has secured to him.

" He that established! us with you in Christ," says Paul, " and anointed us, is God; who also sealed us, and gave us the earnest of the Spirit in our hearts " (2 Corinthians 1:21-22). As the preceding sealing was for security, so the preceding " anointing " was for service. If Christians are a sealed people, they are also a devoted people. As the sealing makes him safe in this inheritance, so the earnest guarantees to him the ultimate realization of the hope he has in Jesus Christ. " For he that hath wrought us for this Very thing is God, who gave unto us the earnest of the Spirit" (2 Corinthians 6:5).

However diverse or various may be the gifts of God's people, they have one common origin " the same Spirit" or, however different the manifestations of the Spirit may be to different persons, the end is the same: "to profit withal"

Having thus indicated 1 what the Holy Spirit is to the Christian, and 2 what he does for the Christian, let us inquire III. What the Christian is to the Holy Spirit. From what has been said it is evident that redeemed men and women are not their own, and furthermore, that they are the special subjects of the Holy Spirit's love and guidance. ' What the Apostle said of the Ephesian believers is just as true of believers now: "Ye are no more strangers and sojourners, but ye are fellow-citizens with the saints and of the household of God, being built upon the foundation of Apostles and prophets, Christ Jesus himself being the chief cornerstone, in whom each several building, fitly framed together, groweth into a holy temple in the Lord; in whom ye also are builded together for a habitation of God in the Spirit" (Ephesians 2:19-22). As believers we are each a part of the household of God, members of the redeemed family; and as such the Holy Spirit evidently regards us. But again " Know ye not that your bodies are the temple of the Holy Spirit, which is in you, which you have from God? and ye are not your own, for ye were bought with a price; glorify God, therefore, in your body" (1 Corinthians 6:19-20).

Now, in so far as the Holy Spirit appreciates the value of the price paid for our redemption, may we not infer that to that degree will the purchase of that infinite price be precious in his .sight? Our acceptance of Christ carries with it not only our devotion to his service, but likewise our submission to the love and guidance of the Holy Spirit. If Ananias, who kept back part of the price of his land, " lied unto the Holy Spirit/' what shall be thought of the sin of him who, having devoted himself and all he has to God, takes it back in part or in whole, that he may, as James says, "spend it in his pleasures?" Brethren, when we call to mind the fact that as believers we are " the epistles of Christ, written not with ink, but with the Spirit of the living God" (2 Corinthians 3:3), "What manner of persons ought we to be in all holy living and godliness? " (2 Peter 3:11). In closing, allow

mention to be made of some lessons suggested by this imperfect discussion.

1. Every visitation of the Holy Spirit and every gift of his grace should be prayerfully cherished and encouraged.

"That good thing which was committed unto thee, guard through the Holy Spirit which dwelleth in us " (2 Timothy 1:14). " Stir up the gift of God, which is in thee, by the laying on of my hands" (2 Timothy 1:6). If such exhortations were appropriate to Timothy, surely we ought to take heed to this grace which has been bestowed upon us also. And even more appropriate to us, and to our times, certainly, are these words of Paul to his "Son in the gospel," that breathe for his welfare a concern so affectionate and earnest:"O Timothy, guard that which is committed to thee, turning away from the profane babblings and oppositions of the knowledge which is falsely so called; which some professing have erred concerning the faith " (1 Timothy 6:20-21).

2. If we would be guided by the Holy Spirit, we must " walk in the Spirit" and to do this we must " live in the Spirit."

Such a life is inseparable from conflict: For the flesh lusteth against the Spirit and the Spirit against the flesh." It is impossible that it be otherwise, " for these " (i.e., the flesh and the Spirit) " are contrary the one to the other" (Galatians 5:7). We can choose which of these two lives shall be ours, and we must choose and we do choose we can't live both lives. Alas, that so few find and so many seem not to learn that conformity to the world is rebellion against the Holy Spirit! Alas for Christianity that more Christians are not transformed (or literally), transfigured by the Holy Spirit's indwelling! Say what we will, the love of the world and the pride of life and the lusts of the flesh will be cast out of us only as we are " filled with the Spirit."

3. Let us understand our duties to the Holy Spirit and faithfully perform them as in the fear of God. " Grieve not the Holy Spirit of God, in whom ye were sealed unto the day of redemption" (Ephesians 4:30). Need I say that these words of caution and command demand our most prayerful and constant attention?

"We need the use of no pessimistic spectacles to see in our own lives, and in the lives of many Christians about us, too much that must and does grieve the Holy Spirit of God. Nor would I be overstating a truth which, doubtless, they feel most deeply who live most closely to God, were I to add, that until the living of Christians is more fully submitted to the leading of the Holy Spirit we shall look and labor in vain for such a revival in the churches as our needs demand. Let us remember these words, " God hath called us not for uncleanness, but in sanctification; therefore, he that rejecteth, rejecteth not man, but God " (1 Thessalonians 4:7-8). Sins, even in Christians, may change their dress and their names, and yet be just as hateful to God. Under the deception of " prudent economy " we may disguise a covetousness as odious in God's sight as the grossest idolatry. Under the masks of business, or social duties, we may hide a worldliness as despicable as paganism. And under the pretence of church benevolence we may bring into the church of God entertainments that wound our Lord in the house of his friends. Before the Holy Spirit can fill us, or our churches, much must be scourged from the temples of our hearts and sanctuaries. It is not the kind of sin that grieves the Holy Spirit; sin of any kind must grieve him who is himself the essence of holiness.

Again, we are warned: "Quench not the Spirit" (1 Thessalonians 5:19). As the fire on the altar may be so neglected and covered up as to be left to smoulder amid ashes that hide its heat and light, so may we quench the Holy Spirit in our hearts. "Whatever," said Dr. C. S. Robinson, "the Holy Spirit prompts a true Christian to do for the glory of God, he allures him to do in a modest way, and with a disposition of indescribable tenderness." Mackay makes this distinction, "Resist" is the word applied to the unconverted; "Grieve" is that applied to the individual Christian; "Quench" is that which has reference to the saints when gathered together waiting on the Spirit. This may be correct; and yet the individual may quench the presence of the Holy Spirit in his soul by his neglect and sins, as well as grieve him by such things. The warning of the Apostolic Seer has long since become history. Looking back from these "latter days," we painfully realize the truth of what he said to Timothy: "The Spirit saith expressly that in the latter times some shall fall away from the faith, giving heed to seducing spirits and doctrines of demons, through the hypocrisy of men that speak lies; branded in their own consciences as with a hot iron; forbidding to marry, and commanding to abstain from meats which God created to be received with thanksgiving by them that believe and know the truth" (1 Timothy 4:1-3.) The word of God not only thus smites the pretensions of spiritualism and the presumptions of Romanism, but, at the same time, exposes the open and disguised designs of many another tendency of our times to oppose or corrupt "the faith" which was "once for all delivered unto the saints." Let us not forget that we are to contend for and defend "the faith of Jesus," but in doing so let us also remember that, after all, the best possible defence that can be made is being made by those whose lives most closely imitate the life of Jesus Christ our Lord. The tongue of the Christian and of the Church is still the old and unanswerable "tongue of flame"

"If ye then were raised together with Christ, seek the things that are above, where Christ is seated at the right hand of God: set your affections on things that are above; not on the things that are upon the earth. For ye died and your life is hid with Christ in God" (Colossians 3:1-3). And "insomuch as you are partakers of Christ's sufferings, rejoice; that at the revelation of his glory, also, ye may rejoice with exceeding joy. If ye are reproached for the name of Christ blessed are ye; because the Spirit of glory and the Spirit of God resteth upon you" (1 Peter 4:13-14). On the day of Pentecost, said William Arthur: "Christianity faced the world a new religion, without a history, without a priesthood, a college, without a people without a portion; . . . her tongue of fire was her sole instrument of aggression." But, my brethren, how is it now? Now, besides having the complete canon of God's inspired word, we have almost everything else except "the tongue of fire." This inspired word needs inspired men to preach it. The churches need the old pentecostal power for worship and witness, and the energy of the Holy Spirit to make her methods of work effective. Believers need the Holy Spirit, enshrined in the indwelling word, abiding in them, that the divine word, aflame with the light and life of the Holy Spirit, may transfigure them, and, through them, quicken from the death of sin to eternal life them that are lost.

Finally, brethren: "The grace of our Lord Jesus Christ and the love of God and the communion of the Holy Spirit be with you all." Amen.

## 01.13. Spirit of Prophecy (Nicholson)

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XIII. THE SPIRIT OF PROPHECY. BY BISHOP W. R. NICHOLSON, D.D. THE subject assigned me is The Spirit of Prophecy. Shall we take this to mean the characteristic qualities of prophecy, as when we speak of the spirit of a book? Or shall we understand that the Holy Spirit is meant? Practically what is the difference? If we investigate the characteristics of prophecy, it is no other than the work of the Holy Spirit we shall be considering, since he, the author of prophecy, has made it just what it is. On the other hand, if we fix attention directly on the Holy Spirit as self-revealed in prophecy, the qualities of his work therein are what must be examined. The difference is not material. Forasmuch, however, as the object in view of this conference is to identify, venerate and glorify the Holy Spirit, I shall interpret our subject as if it read, The Holy Spirit as he is in Prophecy.

Prophecy, as here used, must have the meaning it bears in common parlance predictive prophecy. Since, if not thus restricted, it includes every subject in the Bible; the prophets having been teachers of the whole revealed will of God. With closer accuracy, then, we read our subject thus, The Holy Spirit as he is in Predictive Prophecy.

I shall not stop to prove that the predictions of the Bible are genuine miraculous previsions of the future. The wealth of proof on that point no drafts of infidelity can diminish. That truth I assume and lay down as a postulate. Neither shall I waste our time in adducing proof of the Holy Spirit being the author of those predictions. The Bible, with authority, ascribes them to him, and common sense decides that no human sagacity could so have foreseen the future. This also we start from as a postulate. And now with the miraculous predictions of the Spirit before us, our concern is reverently to study him therein; learning something of his prophetic revelations and of our consequent obligations, and how we may become yet more enriched in Christian experience. In the first place, the Holy Spirit in prophecy means that we shall understand him. This remark has much the look of a truism; for why, otherwise, should he speak to us at all? But it has been called in question. It is the key to our subject; and certainly, for the honor of the Holy Spirit, we are in duty bound to settle this question one way or the other. The Spirit in prophecy means to be understood. Some difficulties there are, of course, in the interpreting of prophecy. We cannot always make sure of a particular application, nor of a particular chronological relation. But we can make sure, almost without exception, of the main fact predicted. And is it not just the same as regards the Gospel itself? That "by one man sin entered into the world, and death by sin, and so death passed upon all men, for that all sinned," is a plain statement of fact, and we receive it; but is there nothing in it that is not understood? Who can thoroughly explain the Federal Headship of Adam? That Jesus Christ "bore our sins in his own body," and made expiation of sin, is a declaration clear as light, and we receive it; but is there nothing in it that is not understood? Who can convert into a sunbeam the inscrutable philosophy of the Federal Headship of the Second Adam? And also here and there in non-prophetic Scripture are there not even statements that are confessedly obscure? But who is so presumptuous as to turn rare difficulties into universal objections, and thence to infer that all Scripture is not understandable? Let prophecy be fairly dealt with. If there be the devoutly

desirous mind, if pains be taken to ascertain the grammatical common sense of words and sentences, and to compare Scripture with Scripture, if there be patience, and perseverance, and the prostration of the will at the feet of God's will,' ( then one shall as surely know, in the main, the prophetic mind of the Spirit, as that the Spirit has so expressed his mind at all. All this, however, is no more than the Gospel itself requires in order to its being understood. As in the Gospel, so in prophecy, the Spirit speaks on purpose to be understood. He himself describes it as "a lamp shining in a dark place;" but what sort of a light is that by which we cannot see? He calls it " a sure word of prophecy:" but how do words assure us if they give us not their meaning? " Ye do well/" he says, " that ye take heed to it:" but how can we heed what we cannot think of? The Holy Spirit even shows us that his own honor is involved in our being able to understand his predictions: no prophecy, says he, ever came by the will of man, but men spake from God, being moved by the Holy Ghost, and therefore it is that prophecy is as a light in a dark place that is, is not a darkening of counsel by words without knowledge (2 Peter 1:19-21). He expressly tells us the purpose of predictive prophecy: "to show to his servants the things which must come to pass" (Revelation 1:1); but what kind of a showing is that which does not show at all? He pronounces a special blessing upon those " who read and hear the words of the prophecy, and keep the things which are written therein " (Revelation 1:3); but how can he bless our reading and hearing what we cannot know, and how^ shall we keep what we have not got? So obvious is it that the Spirit's predictions are a reflection of his own mind to our minds, and that his use of prophetic language is fraught with a Divine frankness and perspicuity.

Moreover, his providence in the past is a historic demonstration. Refer to any prophecy fulfilled. Lay alongside Deuteronomy 28:1-68 the history of the Jews 1500 years afterwards, more than 3000 years afterwards, and did ever mirror give back more accurately the face of the beholder, than the actual sufferings of that people the very words of the Spirit in their plain grammatical sense? He called Cyrus by name more than 150 years before his birth, and said that he would open before him the gates of brass, and cut in sunder the bars of iron, that he might deliver the elect people from Babylon, and say to Jerusalem, Thou shalt be built, and to the temple, Thy foundation shall be laid; and did not the identical Cyrus appear on the stage of action at the proper time, and were not the things foretold done to the very letter? When, in words so many, in oracles so lofty, all along the ages so vast, the Spirit had pre-written the life and doings of Messiah, did ever pen of history record more exactly events of the past than pen of prediction events of the future? Even the least events were minutely measured by the words of prediction, and were such an answer to the words as is a river to each little crook in the channel; the thirty pieces of silver, the spitting, the scourging, the thirst, the vinegar, and all the rest, being as strictly in occurrence as they had been in prediction. Statements, too, that might well have seemed inadvertences in the use of words as that Messiah should die as a malefactor and a slave, an object of hatred, a butt of ridicule, and yet that he should have honorable burial were accomplished in every word. And, O wonderful! the Virgin Motherhood did that prediction mean just what it expressed? A virgin mother! Impossible. Against all experience, against creation's laws. And learned conceit wags its head, mouthing the criticism, Figurative, Mystical. Ah, but the Holy Spirit had said it, and in the simplest, frankest way possible; and when, 700 years afterwards, the time had come, a virgin mother Mary WAS. Can demonstration go further, that the Spirit means us to interpret his predictions according to the established usage of language? But you say, There are figures of speech in prophecy. Yes, and do not yourselves abound in the use of figures? Are they not the current speech of daily life?

When the Holy Spirit predicted that the future Messiah would say, " Many bulls have compassed Me," " Dogs have compassed Me," are not the figures instantly detected and clearly interpreted? When Cyrus is represented as addressing Jerusalem and the temple, is not the meaning self-evident? And if, in any instance, it be doubtful whether there be a figure, a patient examination of the connection will generally be satisfactory. But you say, the symbols of prophecy they at least are riddles insolvable. Well, look at the Colossus of Daniel the metallic image. The prophecy itself interprets it. And so it is with many symbols. When, however, symbols are left unexplained, not seldom a comparison of Scripture with Scripture will make them plain; the symbolic interpretations given, so many and various, being examples of interpretation, and, besides, what is foreshown in symbol being foretold in other forms elsewhere. Patience, perseverance and humility will rarely fail to bring you in contact with the essential fact in the symbol, and advance your instruction in righteousness. And now shall we embrace that obnoxious dictum, that unfulfilled prophecy can be understood, even in the main, only after the fulfillment? Does the Holy Spirit say so? Where? Just the contrary, as we have seen. It is expressly unfulfilled prophecy that he characterizes as a lamp shining in a dark place; that he declares to be for the purpose of showing his servants things to come. Nor is there a single accomplished prediction whose words have not been grammatically realized. Only take the terms of prophecy in their obvious sense, and you cannot but rightly anticipate the events, although the fulfillment is ahead of you. When we read, Thus saith the Lord God, Behold, I will put the tribes of Ephraim with Judah, and will gather the children of Israel from among the nations whither they have gone, and will bring them into their own land, and make them one nation in the land, and they shall walk in My judgments, and shall dwell in the land that I gave to Jacob, wherein their fathers dwelt, they and their children and their children's children forever, yea, I will be their God and they shall be My people, and My sanctuary shall be in the midst of them forevermore (Ezekiel 37:1-28); do not the words absolutely shut off all interpretations save one? When God said to David, I will make thee a house, and thine house and thy kingdom shall be established forever (2 Samuel 7:1-29), I will not lie to David (Psalms 89:1-52), I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish his kingdom and the throne of his kingdom forever (2 Samuel 7:1-29), of the increase of his government and peace no end upon the throne of David and upon his kingdom, to order it, and to establish it with judgment and justice even forever (Isaiah 9:1-21); are not the words a very sunshine in their clearness? And when the Spirit lets us hear the angel Gabriel assuring Mary that her virgin-born should have the throne of his father David (Luke 1:1-80), and writes for us two genealogies of Jesus, whose united testimony is a redundancy of proof that he is that offspring of David to whom was bequeathed David's kingdom, and when the Spirit adds that Jesus is as a nobleman gone into a far country to receive for himself a kingdom and to return, and that upon his return he will build again the tabernacle of David, which is fallen down, and that the Son of man, having come in his glory, shall then sit upon the throne of his glory (Luke 19:1-48); Matthew 25:1-46; Acts 15:1-41; is there a human intelligence that does not instantly see what these communications naturally and irrepressibly mean? And by the fact of the literal fulfillment of every predicted circumstance of Messiah's first coming, does not the Holy Spirit protest against the taking in a non-natural sense what he says of the kingdom to be set up at Messiah's second coming? It is David's throne, David's kingdom, the Christ is to occupy. This does not refer to Christ's blessed reign in our hearts, for never did David so reign; nor to the Son of God's reign in the third heaven, for never did David so reign. The language of the prediction demands that he, the virgin-born, whose name is

The Mighty God, shall visibly reign on the earth as David's lineal successor, only incomparably more gloriously; that he shall reign as a man, yet in his majesty as God, with judgment and justice, in purity and holiness, in love and blessedness. When we read that there shall be a new earth and a new atmosphere (2 Peter 3:1-18), so glorious that the former, the present visible creation, shall not be remembered nor come into mind (Isaiah 65:17); that there shall still be nations dwelling- on the earth after the stupendous conflagration foretold by Isaiah and Peter; that the fire shall be for perdition of ungodly men, which perdition shall be inflicted upon certain multitudes, while yet there shall be those that escape (Isaiah 66:19); that the risen saints, having returned with their Lord, shall be associated with him as kings and priests for the benefit of the nations, and with him shall rule the nations (Revelation 1:6; Revelation 2:26; Revelation 3:21); that the animal creation shall be so adapted to the new earth, wherein dwelleth righteousness, the wolf shall dwell with the lamb, and the lion shall eat straw like the ox (Isaiah 11:1-16) can you imagine a greater explicitness of statement? Does the Spirit not speak as meaning to be understood? But you say. I have always thought of that tremendous conflagration as sweeping away from the earth all the inhabitants. Whence, then, did you get the thought? Not from what the Spirit tells you; for he declares the very opposite. But you continue, It is absurd to construe literally the statement that the lion shall eat straw like the ox; it is contradictory of the lion's nature. Well, if it is figurative, what does the figure signify? To find out this were like hunting for the lost pleiad, and would require the telescopic vision of a superhuman mind. Against the lion's nature? Yes, and it is against the nature of a virgin to bear a son; but the Holy Spirit once said that so it should be, and so it was. But you say again, What mistakes students of prophecy are constantly making with regard to the date of the Lord's coming. Have their mistakes come, then, from simply being guided by the words of the Spirit? On the contrary, his express words are, " It is not for you to know the times and the seasons, which the Father hath put in his own power." Signs of the coming are given us, but the date is hidden. Comparatively few, however, are the students of prophecy who are so unwarrantably betrayed into such mistakes. In fine, the Spirit's expressed purpose is to show us things to come. His predictions are obvious ideas, for he bids us give heed to them. His predictions are light, for so he names them. His predictions are grammatically simple and clear, for so his providence has demonstrated them. If, then, we have no interest in prophecy, we dishonor the Holy Spirit. If we take no pains to understand what he has been at so much pains to cause us to understand, we fail so far forth to put ourselves in communication with him. And, saith the Lord, " Them that honor Me I will honor." The intelligible mind of the Spirit is the spirit of prophecy. In the second place, the Holy Spirit in prophecy gives us a great deal to understand. In fact he crowds the Bible with his prophetic communications. And, by the way, the abundance of them is further confirmation of their explicitness; for why should they be so immensely many, if, for the most part, we cannot understand them? Does the Spirit pleasure himself at puzzling us with enigmas? a cynical pleasure long drawn out. But to the point before us.

Certainly he is graciously revealed in his other teachings. His adorable relations in the Godhead his office as the Comforter 'his ministrations of salvation to individual souls, in all this he is the very and wonderful love of God. And yet to himself all this has not seemed to be enough. He would instruct us as to the future," and more and more enrich us with his own thoughts and purposes. And that his prophecies are so very many, illustrates how important to us he regards them as being. The proportion of prophecy in the Bible is enormous. Excluding the merely historical parts, the predictions occupy perhaps two-thirds of Scripture; and if also we exclude the predictions that

have been fulfilled, those yet to be fulfilled are, as to the remainder of Scripture iii preponderating proportion. Now this is a remarkable status of the Word of God. We might have argued that the truths of personal salvation must have the precedence in amount of space. On the contrary, the Holy Spirit has argued that saving truth is as the foundation, prophetic truth as the superstructure; that the constituent parts of a superstructure, like the bricks in a building, are to the stones of the foundation as many to one; and that just as a foundation without its superstructure serves not its purpose, so saving truth without the prophetic truth is in an imperfect condition, being detached from its proper development. The exceeding proportion of prophecy in Scripture, then, is a most instructive fact. What stores of sacred learning the Spirit has thus been treasuring up for us! So that if it seem not to us that, for our highest Christian wellbeing, we are dependent, in no small degree, on so large an array of Scripture, we are no less than at war with the mind of the Spirit.

What variety of subjects, too, within this wide range of unfulfilled prophecy! Nations, empires, individuals; judgments, blessings, glory; doctrines, experiences; the dappled history of the Church along this dispensation; the restoration of Israel; the great apostasy with its truculent aspect; the rise, character, development, and overthrow of the imperial Antichrist; the Christ as coming again, his Epiphany and Parousia; the judgment of the nations, the judgment of Christendom; the First Resurrection; the risen saints joint kings and priests with their Lord; the kingdom established, the throne of the great King earth's central splendor; the supreme effusion of the Holy Spirit; earth's renewal, the world's millennial blessedness; the final outbreak of rebellion, the final subjugation, the sudden, complete, everlasting eradication of evil; the kingdom of the Christ, the kingdom of God, the kingdom of heaven, one kingdom, in unquestioned sovereignty; the tabernacle of God on earth, God dwelling with men, no more death, neither sorrow, nor any more pain. An immensity of interests. Momentous subjects all. Verily a vast deal concerning the future the Spirit has given us to understand.

Now wherefore? Because in this fore-written history of the times to come, our own personal interests, as Christians, are illustrated and enforced. Our souls are touched on every side. Our knowledge is increased; not a vague generality of knowledge, like as that we shall be happy hereafter, but. knowledge made up of many facts, bristling all over with salient points; and knowledge is power. Our historic instinct is gratified; for as in the history of the past we have an intellectual pleasure in noticing how the principles of human action, as exemplified in events, have been characterized as good or bad, so in this predictive history of the future, what high mental satisfaction in observing the consummate results of the very principles now at work and influencing mankind.

We see that ultimate is the consecutiveness of sin and perdition, of godliness and glory; and we expand into the sublime thought, that God's universe is one organic whole in the interest of truth, and law, and justice, and righteousness, and love. Our feelings with regard to the great hereafter are illumined, stimulated, intensified; for as, like a panorama, these tremendous events are acting before us in prophetic vision, the greatness of the scenes is thrown back upon ourselves, for we shall be there, and we are lifted into the majesty of conviction, and the glow of self-respect. Meanwhile all present things take on a subdued look, the world's businesses, excitements, and friendships lie low, comparatively, in our estimation. We are breathing a purer air. Our trust in God's providence is quickened and enlarged; for in these ultimate events, as being the harvest of the ages, we see how minute must be now his observation of men, and yet how

all-comprehending the sweep of his plan, and we warm into acquiescence in the present sovereign control of affairs. Our appreciation of the whole Bible is promoted; for even its non-prophetic revelations, in the light of this predicted future, shoot forth into charming display. This effect was produced by certain predictions already accomplished: there, for instance, was God's revelation of the Levitical Ritual; it was prediction that vindicated the Divine wisdom therein, and made consummate both priest and victim in him who should be wounded for our transgressions. And so as to predictions yet to be accomplished. How poor were the significance of Israel's calling as a peculiar people, except for prediction exalting them into the children of the Better Covenant, into the radiating centre of the world's salvation, into a predominant position among the peoples of the ages to come! What, to us, were the value of God's revelation, that David should be king, did not prediction reveal his appointment therein to be type and earnest of the Messianic King? That the blood of Jesus Christ cleauneth from all sin is a most gracious revelation; but it is prediction that designates the far-reaching magnificent consequences of that cleansing, making the grandeur of result answer back to the grandeur of cause (the atonement), and lighting up the truth with a noontide of splendor. That the believer is one with Christ, as the branch with the vine, is a Divine assurance most grateful; but prediction is the arithmetic of its preciousness, and sums it up in a far more exceeding and eternal wealth of glory

Yes, the Blessed Holy Spirit has good reasons for the abundance of his predictions. He knows our needs, and his benevolent mind sympathizes with us. No wonder that his prophecies loom within the Bible horizon in Alpine proportions. No wonder that from Genesis to Apocalypse they stud the expanse of revelation like stars in the sky, and make of the Bible a luminous whole. No wonder that here and there, again and again, they shine like the sun in the heavens, turning night into day, melting winter into summer, vivifying truth with foliage and color and fruit. No wonder that out of the bubbling spring of the Protevangelium the woman's promised seed on and on, all the way to the gorgeous vision of the New Jerusalem, they have flowed like a fertilizing Nile, meeting indeed in their course with many a cataract of calamity foretold, but watering the deserts of human thought, and causing sorrowing souls to blossom like the rose.

If, then, we turn away from earnest, humble, patient, devout study of prophecy, slighting the wonderful things which the Spirit has given us to understand, substituting there for our own guesses and worldly prejudices, are we not contemning his wisdom, are we not grieving his love? And if we find ourselves bemoaning a lack of spiritual power, and that our churches, like the fig tree in Gospel story, while putting forth leaves of outward prosperity, are yet without fruit, would the cause be far to seek? For if the Bible of the Spirit is a lamp to our feet, the prophecies of the Spirit are the brightness of its flame; if the Bible of the Spirit is a tower into which the righteous runneth and is safe, the prophecies of the Spirit are at once the massiveness and the loftiness of the tower. The instructive mind of the Spirit is the spirit of prophecy.

Thirdly, the Holy Spirit in prophecy is pre-eminently a witness for Christ.

It is his own declaration that " the testimony of Jesus is the spirit of prophecy." He does indeed bear witness to Christ in the non-prophetic Scriptures; as in the law of God, in the truth of the Atonement, in justification by faith, and otherwise. In the prophetic Scriptures, however, not only is all this essentially included, but the Christly testimony is more; more in bulk, since the predictions are so numerous, more in completeness, since the predictions are the unfolding of the final issue.

For what were salvation without its consummation? Somewhat of a torso a decapitated blessing; a present good, yet partial, because without a delineated future. The Christ is but defectively revealed, except he is seen in the advancing final results of his work. A prophetic witness to Christ the Holy Spirit has been from the beginning. Doubly so in the Old Testament, wherein his predictions embraced both comings of Christ; singly so in the New Testament, wherein his predictions are limited to the returning Christ; but wherein, in attitude intent, and with index finger, he is evermore pointing us onward to the Christly glories, and with voice urging us to utmost devotion in hastening the day of God. His predictive testimony to Jesus is what the Spirit loves to maintain. The Gospel of Jesus is the Gospel of "the Spirit. But the Gospel of Jesus is the Gospel of the kingdom; for he told his disciples that to preach the kingdom of God was that for which he was sent (Luke 4:43), and accordingly, as it is said, he did go everywhere preaching the Gospel of the kingdom (Matthew 4:23). Now what Jesus preached the Spirit preaches, for he had the Spirit without ^measure. The Gospel of the Spirit is the Gospel of the kingdom. It was the delight of Jesus' heart, it is the delight of the Spirit's heart.

What, then, is the Gospel of the kingdom? The Gospel of repentance, faith, forgiveness, acceptance, eternal life, is not that it? Yes, but also it is more. Personal salvation from sin, reconciliation with God, is indeed essential to one's entrance into the kingdom; for the kingdom, in the person of the great King, is grounded on his redemptive sufferings and priestly functions. But just as the Saviour's expiation of sin is itself not the kingdom, so the believer's personal salvation is itself not the same as his investiture with the kingdom. Every saved man is sure of the kingdom; but his being saved and his having the kingdom, while linked together as cause and effect, are two distinct things. The Gospel of the kingdom is the good tidings of the kingdom; and while in those good tidings is included the Gospel of salvation by faith in the atoning Saviour, they are also our assurance of the perfection of that Gospel; they are the ultimate expression of the efficacy of redemption, the fulness of the Spirit's statement of salvation, the glory of the Saviour at the highest point of conception. This is what the Spirit in prophecy is so actively engaged in testifying of Christ. He works to lift our eyes up and away from that inadequate view of the Saviour, that the church is his kingdom. Instead, he fastens attention to the nobleman's return from the far country, bringing his kingdom with him, as the transcendent expression of Christ. He commemorates to us the Thessalonian believers, who, having " turned to God from idols to serve the living and true God," did then complete their Christian position by taking the attitude of " waiting for his Son from heaven." Thus two-fold is the purpose of his predictive testimony to Christ: first, to teach us, and prompt us to, a yet greater and worthier honoring of the Saviour, both as to the efficacy of his saving work and as to the final consummation of his triumph as Saviour; and secondly, thereby to bring us into a more complete expression of experience and character. Hence the pains the Spirit is at to make the Gospel of the kingdom attractive; sketching that scene of royalty in such colors as to the appreciative eye are vivid realizations; representing the King in his beauty, around him the risen saints crowned and enthroned, earth at her jubilee, holiness ruling the world, and Jesus, the Lamb of God, the glory of it all. Not to study the Spirit in prophecy, therefore, is so far forth not to study Christ. Nor are we fully in communion with the Spirit, if, in defiance of his teachings, we are yielding to that worldly notion, so prevalent in the church, of social progress gradually dissolving in universal blessedness, and so we are not yearning for and expecting that Epiphany from heaven, the miraculous introduction into the earth of the kingdom of God. Oh, there is a thrilling sense of redemption in the prophecies. When Jesus, in the way to Emmaus, expounded

the predictions concerning himself, the hearts of the disciples burned within them; and when the Holy Spirit, whose own was the burning power of those words of Jesus, speaks to us of that same Jesus in the sublime oracles of the future, what a blaze of power should be in our hearts! The Christly mind of the Spirit is the spirit of prophecy.

Fourthly, the Holy Spirit in prophecy glorifies himself.

It is the prerogative of Deity to make a display of the Divine glory. As the Father asserts his Eternal Majesty, and the Son, while yet in submission to his Filial relation, asserts his equality with the Father, so the Third Person of the adorable Trinity, while yet in submission to his Processional relation, asserts his equality with both the Father and the Son. Not otherwise could the Eternal Three in One enter into communication with men; and it were a forfeiture of the Divine character of the Spirit's revelations, if he himself were hidden in them out of sight. It is what we should have anticipated, then, that his sublime oracles of the future would have upon them the impress of his own Personal glory.

We find, accordingly, that he does assert himself in prophecy with a surpassing solemnity. "The blasphemy against the Spirit shall not be forgiven. Whosoever shall speak against the Holy Spirit shall not be forgiven, neither in this age, nor in that which is to come." This warning was spoken by the Lord Jesus in honor of the Holy Spirit, but the Spirit himself inspired the evangelist to write it. Now there is a prediction in it; for in addition to its being said, that the man committing that sin shall never be forgiven, either in this age or in the age to come, it is of course implied that if there shall be one committing that sin in the age to come (and the Scripture is express that there will be more or less of sin in the millennial age), he shall not be forgiven. So much of a prophetic word is in it, and it is the Spirit's solemn assertion, in connection with the age to come, of his own Eternal Majesty, his adorable sacredness, and of how indispensable, in the salvation of men, his power shall continue to be. But he further asserts it with a surpassing sublimity. What wonderful works of grace he prophetically ascribes to himself. True, every word -of the present salvation is the Spirit's self-assertion of his glory; but nowhere else, as in the Gospel of the kingdom, is his self-assertion so glorious. What a wonder it were, if a whole nation, without the exception of a single individual, were converted to God. But that very marvel of Almighty power and grace is no dream. His own predictions claim that he will pour upon the seed of Israel the spirit of grace and supplication, and they shall look on him whom they pierced, and shall mourn as one mourneth for an only son (Zechariah 12:10); and he will put his law in their inward parts and write it in their hearts, and none shall say to another, know the Lord, for they shall know him from the least of them to the greatest of them, and their iniquity shall be forgiven, and their sin be remembered no more (Jeremiah 31:33-34); and they shall inherit the land forever, the branch of his planting, the work of his hands, that he may be glorified (Isaiah 60:21). Yet what is a whole nation's conversion to God, as compared with that of a world? when Israel's light shall flood the globe, and kings shall come to the brightness of her rising (Isaiah 60:1-22), and all peoples, made willing in the day of his power, shall remember and turn to the Lord, the skies pouring down righteousness, salvation growing up from the earth, the effect of righteousness, quietness and assurance forever (Psalms 22:27; Isaiah 45:8; Isaiah 32:17). Nor is this all. For as once the Spirit moved upon the dark face of the deep, and there was light, so, his predictions assure us, he will again move upon what he calls this groaning creation; and at his touch, "the mountains skipping like rams, and the little hills like lambs," all things shall become readjusted, creation's groans be hushed, earth appear in a new

garniture of beauty, beasts of the field and fowls of heaven and creeping things of the ground transformed, neither carnivorous beast nor poisonous creature desecrating God's world for evermore, and we, though now so opaque in person and character, shall brighten over the laughing earth into a light like unto a stone most precious, even like a jasper stone, clear as crystal (Romans 8:1-39; Hosea 2:1-23; Isaiah 11:1-16; Revelation 21:1-27).

Now what transcendent works of the Spirit. Topmost achievements of his grace and power. And has he told us of them without designing to win us into a larger appreciation of his preciousness to us, and thereby to promote our worshipful reverence of him? These prophetic splendors, as though a mere background, do but project into view the seraphic intensity of the trinal ascription, Holy, Holy, Holy! The adorable mind of the Spirit is the spirit of prophecy.

Fifthly, the Holy Spirit in prophecy is the minister of righteousness. As in precept, doctrine, exhortation, so in prediction, his purpose is to draw us away from sin, and advance us in righteous living. The one pervading theme of his prophecies is Christ; every one of them, if not directly, then indirectly, referring to him. And what but Christ is the power of righteousness? Any event seen to be connected with him, even if distantly, is a stream of holy influence; just as the woman felt his health-giving virtue while yet touching but the hem of his garment. - Read the harrowing prophecy, still in process of fulfillment, of the calamities of the Jews, and does not the cheek tingle at that continuous doom of unchristianness? Witness the prophecy of the Four Great Monarchies, and while you see beforehand that gigantic image ground to powder, and are in the midst of the confused dust of gold and silver and brass and iron and clay, you stand aghast at the devouring jealousy of a Holy God when Christ is rejected. But in his direct prophecies of Christ how signally the Spirit serves the cause of righteousness. Forewarning us of yet fiercer conflicts with the world-rulers of this darkness, the spiritual armies of wickedness, he averts unhappy forebodings, and magnifies the free grace of the Gospel as the power for service, by assuring us that the great dragon, the old serpent, called the Devil and Satan, the people of God shall overcome by the blood of the Lamb and by the word of their testimony. Picturing the peeled and suffering Jews looking upon him Whom they pierced, he makes us see that they become all righteous by the blood that cleanseth. Arraying before us the Ancient of days sitting, his garment white as snow, the hair of his head like pure wool, his throne fiery flames, his wheels burning fire, he shows us the Son of man coming, coming to the Ancient of days, coming with the clouds of heaven, giving the wicked nations to the burning flame, receiving dominion and glory and a kingdom, that all peoples and languages should serve him; and we turn with horror from the atheistic sentiments now so threatening among the nations, and clasp the faith of Christ as our only refuge from ungodliness and anarchy and perdition. He writes down for us that word of Jesus, "Behold, I come quickly," and associates with it the prophecy: "He that is unrighteous, let him do unrighteousness still, and he that is filthy, let him be made filthy still, and he that is righteous, let him do righteousness still;" and we see that character at the last is a fixture, projecting itself into the eternal state, and we think of the only force that betimes can revolutionize character the blood that takes away sin, the faith in Christ that works by love.

Moreover, what express emphasis the Spirit puts upon prophecy in its bearing on a holy life. Does he warn against the loss of the soul? "The Son of man shall come in the glory of his Father with his angels." Does he speak of subduing the lusts of the flesh? "When Christ, your life, shall appear, then shall ye also appear with him in glory." Does he command sobriety of life?

"Yourselves know perfectly that the day of the Lord so cometh as a thief in the night." Does he exhort us to patience in the midst of sufferings? "The coming of the Lord draweth nigh." In fine, would he have us deny ungodliness and worldly lusts, and live soberly, righteously and godly in this present world? "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ."

Now the predominant sin of the church is love of the world. It invades our thoughts, supplies our motives, captivates our affections, damages our religious service; rules in our families, is the keynote of our social arrangements; deadens the spirituality of deacons, elders and vestrymen, poisons the meditations of the preacher, robs the sermon of its unction, shuts off the congregation from the demonstration of the Spirit and of power. Against it the Spirit warns. But precept and exhortation are not enough. We need vividness of impression. We need to SEE the working out of worldly principles and methods. It is the Spirit's prophecies that supply this need. His brilliant coloring of the world's approaching catastrophe, his panorama of the final disasters of our boasted civilization, his startling prevision of the miraculousness of the introduction of God's kingdom into the earth these are the teachings that break the spell of the enchanter, and for the sleepiness of mere hearsay substitute the very sight of the roaring lion of the tribe of Judah. Worldliness cannot live in the prophetic fires of the Second Coming.

Thus is it that prophecy is pre-eminently the ministry of righteousness. And it is largely because of the neglect of it, largely because the Spirit's fore-written history of events to come is unstudied, unthought of, unknown, that Christians' lives are so far away from Gospel living, and the churches are cold and formal. The holy mind of the Spirit is the spirit of prophecy. In the next place, the Holy Spirit in prophecy is the Minister of joy.

Certainly he is the Spirit of joy outside the prophecies. But all the joy of present salvation is not sufficient for our wants. So the Spirit himself has decided, since, by reason of his itemized predictions, he multiplies the joy. Certainly we can trust God, though we see not a step before us. Yet knowledge is good. The specifying of one's blessednesses is an enhancement of the blessedness. Hence the size of the Bible; including so many things solely for the purpose of amplifying our sensibilities.

One joy of prophecy is that of knowing God's plan as to the varying fortunes of the Gospel. What are now the Gospel's circumstances in Christendom? With an eye to its spiritual power, do we see it in the ascendant? The facts are the other way. Multiform denials of the faith. The very basic elements of salvation rejected, contemned, ridiculed, even in high places of the professing church itself. The disproportion in Christendom as regards a personal profession of the Gospel enormous. Certainly there are more true Christians in the world to-day than ever before; but also there are more people in the world than ever before, and the disproportion is as huge as ever. And as regards the minority making the profession the ratio of spiritual reality to unreality microscopic; a minority within a minority. A tiny lump of sugar in a gallon of coffee. And has it not always been so? The three thousand at Pentecost, in itself a magnificent triumph, was but a minim out of the myriads in Jerusalem that day. And to-day more than a billion of mankind know nothing of the saving virtue of the Lord Jesus. Whence is our comfort as regards the destiny of the Gospel? If you point to Japan, and say, Behold, a mighty nation getting ready to proclaim Christianity as the national religion, at once the bluff fact strikes us in the face that they are fascinated by the material

prosperity of Christendom; and obtrusive is the inference, as is that of a theorem in geometry, that, having nationally adopted Christianity, they will only have become like the other so-called Christian nations. Or if you say, In spite of this outlook, we have the word of our God that the Gospel shall ultimately prevail, I answer, Yes, even a general assurance from God we clasp to our hearts. But how much more assuring it would be, if God were so good as to lay before us his plan for the future of the Gospel. And God has been so good. We learn from the prophecies that the state of things around us is just what was foretold from the beginning; and also, as to what is yet before the church, that atheism and blasphemy and moral corruption will be holding high carnival at the time of the Lord's coming, and the Antichrist, the Colossus of falsehood and crime, shall then be at the acme of his imperial sway; but that then him, the man of sin, the son of perdition, the lawless one, the Lord Jesus shall destroy by the Epiphany of his coming.

Then shall Christ reign, putting all enemies under his feet, and the succession of the redeemed be as the dewdrops daily issuing from the womb of the morning.

Pessimism, you say? No, not pessimism, but optimism of the most effective kind. While recognizing what is patent to every eye, the never-diminishing numerical majority against the Gospel, we yet know God's plan, and we triumph in the assurance of the all-conquering Epiphany of Jesus out of heaven.

Here, then, is history written before. We see the mile-posts of the future. Trees in the great black forests are notched to blaze the way of the coming jubilee of the Gospel. Things are not at loose ends. God's purpose is fixed, his eye watchful, his hand over all. It is our joy of specific knowledge; the joy of particularized assurance; a balm for depression, a cordial for our fears. Accordingly, in times of persecution, the Church has always found her refuge in prophecy. With the early Christians ill their conflicts with pagan Rome, with the Waldenses in their conflicts with papal Rome, the very service-book, the vade mecum, was the Apocalypse. A joy it is to be apprised beforehand of the course of events leading on to victory. We have but to stand in our place, and give our testimony. God will take care of his Gospel.

Another joy of prophecy is that of anticipating completed redemption. What is completed redemption? The salvation of a soul is that not redemption? Yes, and glorious indeed; still only partial redemption. A whole world of saved sinners, is that not redemption? Yes, and yet more glorious; still only partial redemption. The advancement of all saved sinners to the honors and the glories with which the boundless God may fill the eternal state, is that not redemption? Yes, and more and more glorious; still only partial redemption. For are we to consider man apart from his home? How incongruous, if a drunkard were reformed, and elevated to respectability and dignity, while yet his home were left in the disgraceful condition inflicted by his drunkenness; the house still infested with filth and disorder, the window panes shattered and ragged, the fences broken down, the garden overrun with weeds, unkempt and uncared for. What is home? Is there a forlorn wretch than the man without a home? Now has not earth been fitted up as the home of mankind? When God expended upon it his six days' creation work, arranging it, furnishing it, making it very good, did he mean it for only a temporary abiding place? And when sin came, did it strike the inhabitants only? Didn't it wrench and impair the frame of creation? Even the atmosphere was worsened; for now it made necessary to man the wearing of clothing. In his Edenic state the aesthetics of his soul were inconceivably higher, purer, sweeter, so that the clothing, which is now

so much an expression of the beautiful, would have been in that superior condition of being an impertinence, a smear; his conceptions of fitness and beauty being so far above the present possibilities of culture, as a Raphael's Madonna the daub of a Hottentot. Man fell not only from holiness into sin, but also, and by consequence, from the heaven of the science of the beautiful into a beggary of thought and feeling. And the point is, that the chill, piercing winds of winter, themselves the result of man's sin, and making clothing a necessity, are ever reminding him of this downward transition, as though they were a sort of human conscience, and themselves a part of the human self. Milton stated it none too strongly:

" Earth felt the wound, and nature from her seat, Sighing through all her works, gave signs of woe That all was lost." And now when redemption came, did it stretch forth the uplifting hand to the inhabitant alone, and not also to the home? Besides, forasmuch as the scenes of inconceivable beauty that draped the unfallen earth were what touched into consummate action the pure aesthetics of unfallen man, it follows that the restitution of earth to at least its original beauty is a condition precedent to regaining for man his lost sense of the beautiful. The redemption of man himself takes along with it the redemption of the earth. Not till then will redemption have been completely realized. And this is what the Spirit in prophecy authorizes us to anticipate. The creation, he says, groaning and travailling in pain together until now, is waiting, in earnest expectation, for the manifestation of the sons of God; having been made subject to vanity in hope that itself also shall be delivered from the bondage of corruption into the freedom of the glory of the children of God (Romans 8:19-22). Thus the inhabitants and their home: the one the reflection of the glorious freedom of the other. So fixed and sure is this purpose of God, the earth and its atmosphere are represented as thrilling with hope, and stretching out the neck in longing to catch the dawning of the day of regeneration. That deliverance will be somewhat as when the worm has become a butterfly: so much more beautiful now than before. Crisp and delightful as is often now our morning air, and charming as are so many landscapes, the earth then shall be so far superior to what it is now. Matter, which ranges from iron ore or granite rock to the imponderable ether pervading the universe, is capable, by the manipulation of God, of taking on a heavenly magnificence. Matter the Eternal Son of God took into personal union with himself, and lo! with a brightness above that of the midday sun it dazzled to blindness Saul of Tarsus. Matter, sown in corruption, shall be raised in incorruption; sown in dishonor, shall be raised in glory; sown in weakness, shall be raised in power; sown an animal body, shall be raised a body with Divine life from the Spirit. And then " the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold " (Isaiah 30:26). And yet " the moon shall be confounded and the sun ashamed, when the Lord of hosts shall reign in Mount Ziou, and before his ancients gloriously " (Isaiah 24:23). And so " we look for new heavens and a new earth, wherein dwelleth righteousness" (2 Peter 3:13). That will be redemption completed.

Now is not this a joy of anticipation congenial to the human soul? next to that of friendship with God, the greatest joy conceivable? Says Dr. Chalmers, in his sermon on the new heavens and the new earth, To think of our future locality as " a lofty aerial region, where the inmates float in ether, or are mysteriously suspended upon nothing, where every vestige of materialism, is done away, certainly tends to abate the interest with which we might otherwise look to the perspective that is on the other side of the grave." " It altogether holds out," he continues, "a warmer and more alluring picture of the elysium that awaits us; when told, that there will be ground to walk upon,

beauty to delight the eye, music to regale the ear, smiles that play on the human countenance, accents of kindness that fall in soft and soothing melody from the human voice." It only needs that matter shall be clarified of the evil effects of man's sin, to bring it into heavenly harmony with heavenly man, and to make the earth a heavenly seat of the kingdom of heaven for which we are praying. O joy that warms the heart, that contents us to bear the whips and stings of suffering, that makes heavenly-mindedness attractive! The joyous mind of the Spirit is the spirit of prophecy.

Finally, the Holy Spirit in prophecy is the promoter of Christian foreign missions. In one of his most important oracles he foretells that " this Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come." Not when the Gospel shall have been truly received by all nations, but when it shall have been preached as a witness to them; not when the world shall have been converted, but when it shall have been evangelized. The nearer, then, we are to that great objective point, the evangelizing of all nations, the nearer we are to the end of this world-age; nearer to that revelation of glory, of which the scene on the Mount of Transfiguration was the earnest and demonstration. Not universal success in converting men, but universal activity in calling them to conversion is the crisis of the world's history.

Now what a motive is this for the urgency of aggressive Christian work. The Church's business is to testify the Gospel " whether men will hear, or whether they will forbear." Her success is to be measured, not by the number of her converts, but by the extent and thoroughness of her testimony, and by her taking out of the nations a people for his name (a very little flock it may be), Acts 15:14. And grand success it is, even though her converts be not more than as one grain of wheat in a bushel of chaff; for merely by her spread of the Gospel message she is hastening on the day of the Lord. The heathen may reject the missionary's good tidings in as large numbers as do the evangelized masses of Christendom. The churches at home may grow worldly, the tares everywhere luxuriant, the goats multiplying faster than the sheep. Churchmen may call in question the claims of world -evangelization, and, by statistical figures, which are said, by a grim sarcasm, not to lie, prove to their own satisfaction that missions are a failure. In heathendom, as in Christendom, pride may deify the human intellect; science, so-called, may wag its cerberus heads at the crucified Jesus, and philosophy, perverted, with its Briareus arms, essay to unseat the Lord God Almighty. Discouragement may cloud the prospect to those true-hearted stewards of the Gospel who, unfortunately for themselves, are dwelling in the low valley of unprophetic Christian thought. But to the workers on the mountain top of prophecy, how farreaching the view, what a horizon of triumph; for when, by God's blessing, in spite of indifference or ridicule, the faithful shall have testified the message amongst all peoples, the Lord Jesus himself shall take care of the rest. He will come, he will come! His arrows shall be sharp in the heart of the King's enemies; going forth conquering and to conquer on behalf of truth and meekness and righteousness. And how much the sanctified enthusiasm of this prophetic prospect has had to do with the progress and achievement of foreign missions may be seen in such names as Marty n, Wolf, Heber, Gutzlaff, Bettleheim, Duff, J. Hudson Taylor and his 300 missionaries in China, Guinness, Ashley Cooper, Earl of Shaftsbury (clarum and venerabile nomen), and others:men, whether in foreign lands, or workers at home for the cause, hot with missionary zeal, and students of prophecy, sympathizers with the mind of the Spirit. But why speak of lesser names? The greatest missionary of the Christian ages, he who dwelt with rapture on creation's hope of the manifestation of the sons of God; who did not believe that Christian culture and civilization would gradually develop into the

millennium, but emphasized the predicted falling away in the professing church, and the perilous times in the last days; who was ever looking for the Epiphany of the Lord's presence, and the miraculous introduction of his kingdom; what were his labors as a foreign missionary? From the falling of the scales off his eyes at Damascus, till he sat behind the grated windows of Nero's prison; whether journeying in deserts, traversing seas, beaten with stones, clanking his chains; whether on the beach at Miletus, or scaling Mount Olympus, or on Mars' Hill, or in a Philippian prison; who can compare with him as to work done and difficulties encountered? At that marvelous recital forced from him by his detractors " In labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft; of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness " can we help exclaiming with Erskine in the British Parliament, " Great God, what a salary for a faithful minister! " But his love of Christ and his prophetic faith bore him onward. And triumphantly he carried the Gospel of the kingdom from Antioch to Illyricum, from the Euxine to the pillars of Hercules; and in less than a quarter of a century he had evangelized twenty nations, besides the islands of Cyprus and Crete. The missionary mind of the Spirit is the spirit of prophecy.

Look back now over this rapid sketch. The spirit of prophecy is a composite of characteristics, Divine and human, a focus of excellencies; for like a sun-glass, prophecy converges to a point the Spirit's rays of light and heat, and sets the soul aflame. The intelligible mind of the Spirit, the instructive mind of the Spirit, the Christly mind of the Spirit, the adorable mind of the Spirit, the holy mind of the Spirit, the joyous mind of the Spirit, the missionary mind of the Spirit, these are the spirit of prophecy. Take away what of the Holy Spirit prophecy gives us, and, comparatively, how little we should know of him. Would we have a livelier enjoyment of his fellowship? O Blessed Spirit of God, who art thyself our patient, gentle, untiring Companion and Friend, by day and by night, without whom never a spiritual consolation felt, never a duty well done, never a trial sweetly borne, never a triumph in death, and by whom not seldom we are rapt into a speechless pleasure of worship, can it be, by this love of thine, that we have the heart to slight what thou hast been at pains to teach us? We hear thee say, " He that hath my Word, let him speak my Word faithfully. What is the chaff to the wheat? " With bowed heads and smitten hearts, reverently, lovingly we answer thee, Amen and Amen!

## 02.00. THROUGH NIGHT TO MORNING

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THROUGH NIGHT TO MORNING by A. C. Dixon, B.A., D.D.

AUTHOR OF "The Glories of the Cross," "Back to the Bible,"

"The Bright Side of Life," "The Bright Side of Death,"

"Christian Character," Etc.

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## 02.00.2. e-Sword Preface

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Preface As an e-Sword user, and a resource creator, I always try to find quality works I believe will be beneficial to others in their studies. I hope this fits that description, and that all who use this module will find it to be a blessing. To Dr. David S. Thomason, Ed Sandlin, and Pamela Marshall, Thank You for all of your help in proofscanning, I couldn't do it without you all. A special thanks to Virgil Butts from Baptist Bible Believers for providing the text. To see this book and many other wonderful Fundamental Christian works, check out his website. <http://www.baptistbiblebelievers.com/> Your Brother In Christ, Jason L. Briggs

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## 02.00.4. Author's Preface

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PREFACE THE object of this volume of Gospel talks is to win souls to CHRIST and to edify Christians. May the GOD who blessed them in delivery continue to bless them in this form, is my earnest prayer.

A. C. Dixon

## 02.01. JOY COMETH IN THE MORNING

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SERMON ONE -

JOY COMETH IN THE MORNING

"Weeping may endure for a night, but joy cometh in the morning" (Psalms 30:5).

EVERY day of twenty-four hours is made up of the daylight and the twilight, the night and the morning. In the winter the nights are long, the days are short; hence the gloom and the cold. In the summer the days are long, the nights are short; hence the flowers in bloom, the birds in song, and the beauty of nature.

With some Christians it is winter-long nights with short days, much darkness and cold. With others it is summer-long days and short nights, with the bloom of flowers, and the song of birds, and beauty all about them. But with all Christians every night is followed by its morning, whether it be the long night of winter or the short night of summer.

We want, first of all, to

LOOK AT THE NIGHT,

and then at the morning; to inquire what makes the night, and then what gives the morning. What is it that changes sadness into gladness, the gloom into the gleam?

There are many things that make the night. The guilt of sin is a dark night. When Bunyan's Pilgrim realized that he was living in a city to be destroyed, he had happiness in nothing. And when you began to realize that the condemnation of GOD's righteous law was upon you, it was a dark night. The dread of temptation, the fear of to-morrow, the consciousness of failure, the experience of backsliding, and the sense of utter helplessness that comes with them, may make a sort of perpetual night.

A very dark night with some is the knowledge of sin in others. And when there goes with the knowledge a consciousness that we are responsible for the sin - some example of ours, some neglect of ours, or perhaps some sin of ours, makes us responsible for the sin that has blasted other lives - the night grows darker.

There is also the night of doubt. The darkest day in the lives of the Apostles was, I think, the day between the Crucifixion and the Resurrection, when they were in doubt as to what was to be the issue.

They were crouching in the shadow. There was not a song that day. I am afraid there was not a prayer. It was a day of darkness. Their Lord was in the sepulchre. His enemies had prevailed against Him, and the disciples seemed to be on the defeated side. There comes to many a Christian this experience of doubt as to the fundamentals - it may be doubt as to the Lord Himself, doubt as to the word of promise and prophecy, doubt as to your confidence in your Christian

character, the imperfections of which you have seen so frequently; then is created a night of doubt.

Sometimes there is a sunset at noonday caused by sudden calamity. The Titanic goes down in mid-ocean and all the world is in a night of calamity. Thousands of people are affected by it. Homes are darkened, communities are in mourning. There comes into your life some great disaster. You find yourself standing in the midst of wrecks that you cannot repair, and the night creeps over your soul.

There is the night of bereavement in the death of loved ones - the shadow of death. And it is harder sometimes to walk through the shadow than through the reality - immensely easier to die than to see others die. The shadow of bereavement settles down upon the home.

The night of affliction may be upon us in the midst of it all. Bodily ailments, physical pain, infirmity, inability to work, even to worship, nervousness - all sorts of imaginary forebodings. It is pronounced incurable, and then comes a sort of permanent midnight.

I have rehearsed these things that make up the night, in order that we may turn our vision to what gives the morning, and the proposition of my sermon is this

**THE LORD JESUS CHRIST IS A MORNING TO EVERY NIGHT.**

Let us look at the night of sin. The mercy of GOD may seem to have a glimmer of morning in it.

You realize that you are a lost sinner, and that GOD is merciful. But the mercy of GOD suggests His justice; the love of GOD is linked with His holiness. Meditating simply upon the mercy of GOD will never give a day-dawn to the night of sin's guilt. It is dawn when you realize that mercy and justice have both been satisfied, righteousness and holiness have been met, and that GOD now can remain GOD, occupying His throne of righteousness and at the same time be merciful unto the guilty. It was when you caught a glimpse of JESUS CHRIST as the Guiltbearer that the night of sin began to dawn into day. It is not the fact of the Atonement, great as that is, that brings light, but the living CHRIST with the marks of the Cross upon His person abiding with you.

John the Baptist said, "Behold the Lamb of God, which taketh away the sin of the world," then those disciples caught a vision of CHRIST as Sinbearer. We are told "they... abode with Him"; the Lamb of GOD Who bore their sins is sitting by them and holding sweet fellowship with them.

There comes a day-dawn to the night of temptation. You have a temper you cannot control. It has given you some nights of gloom and sadness. You have an appetite that your will cannot subdue, and you have been suffering as the result of defeat. You have tendencies in your nature that you have not been able to master, and the defeat that has followed each time has been a night to your soul.

What is the day-dawn to that night? It is the realization that the living Lord JESUS CHRIST is greater than your temper, greater than your appetite, greater than all the powers of sin that work in your members. If you trust JESUS CHRIST, He will give you the victory every day: Let your weakness be linked with His power, and there will come a day-dawn at once.

Thomas had his night of doubts. He was in midnight gloom. And how did he get rid of it? By a course of arguing? By a syllogism? Did he just put together encouraging things and draw

conclusions from them? Perhaps there was that kind of arguing in his mind, but the thing that drove the night from Thomas was the vision of CHRIST bearing the marks of the Cross. "My Lord and my God," was the response of his heart, and the night was gone; the day had appeared in its glory.

As to the night of calamities, you can get a gleam, perhaps, from argument. John B. Gough said, when he went down to the Crystal Palace on his first visit to England, he was overwhelmed by the glory of the pyrotechnics. "It was a magnificent display," he said, "on a very dark night." But presently it all sank, the air was filled with bad odours, and he looked out upon gloom. "At that moment," he said, "I took a glance at the heavens, and there I saw the stars in their glory. I said, "Thank God for His stars; there is no pyrotechnic display about them." There is greater glory in the stars than in fireworks.

Baron Humboldt, when in South America, experienced his first earthquake. He said, "The house near me tumbled to pieces; the earth was reeling like a drunken man." He looked out on the ocean and it had receded; the ships were thrown on the beach. He said, "This earth, which I thought was stable, is all in motion; it seems to be in convulsions." Then he looked up at the sky. It smiled in quiet and gave him a peaceful heart, as he thought of the permanence of the heavens.

Yes, that is true; there are some things that abide while the earthly things are crumbling, tottering and passing away. But arguing thus is not like having with you the One Who holds the stars in His hand, and has made His personal pledge to you that He is going to see you through.

The Lord JESUS CHRIST Himself, in any calamity, is more than argument. I have gone to see Christian people after they had lost their fortunes. One man of wealth, because of a new invention which spoiled his business, found himself reduced to poverty. That man was not in the night: he was happy and radiant, because he had a better consciousness of CHRIST's presence. He said, "I never knew what it was to have JESUS as all in all until I found myself reduced almost to beggary, and began to count up my riches in CHRIST. I was a millionaire in Him and did not know it."

He had to move down to a small, insignificant street, but he took CHRIST with him, and he knew Him better down there than he did on the Avenue in the midst of wealth.

When you come to afflictions, the fact that GOD can heal the body is a glimmer of dawn. The best picture Tissot painted is the one which represents JESUS coming along the highway, and a long string of people are sitting by the road, this one with a crutch, that one with his bed, and every one of them indicating that they are ill and waiting for His appearance. Behind Him there is no one sitting by the wayside; all are restored to health, and running across the fields, going home.

Where JESUS CHRIST has come they have all gotten well; His touch has healed every one of them.

He can heal the afflicted, for He is GOD the Healer. But suppose He does not heal? Then the glad hope that by and by, in the new order of things in Heaven, there will be no disease and all sickness shall have disappeared, gives a glad gleam of the dawn. We can quote the promise, "All things work together for good to them that love God," and our heart sings for joy as we quote it. But the day-dawn does not grow very much brighter.

Dr. Wallace, the scientist, has asserted that the very existence of the fertile portions of this earth depends upon its deserts; that if we had no desert of Sahara there would not be a vineyard within a thousand miles. The vineyard on the hillside is dependent on the desert. The scientist says that it is the particles which come from the desert, floating in the air, that makes the clouds and rain possible; and if you remove the desert, you remove the fertility.

Whether that be scientific truth or not, it is certainly true that what we call the desert places of life, the times when we have to keep quiet; when there is no strength for money-making or for active duty, but we must just be still and wait upon GOD; such times of quiet prepare us for the times of activity: the desert gives the fertility.

The night makes the morning. The morning comes and drives away the night, it is true, but GOD knows how to make the night produce the morning. Jesus said, "Your sorrow shall be turned into joy." Your sorrow shall be transmuted into joy. And certain it is that the darkness of Bedford Jail made the morning dawn of Pilgrim's Progress. It was out of the darkness of the jail the allegory came that has gone over the world and down the ages.

It was the darkness of Wartburg Castle, into which Luther was thrust, that made the light of the German translation of the Bible. It is the darkness of Calvary, with its broken heart and its sin-bearing, that makes the light of salvation and of Heaven.

GOD knows how to make the morning out of the night. He can touch the black charcoal into diamonds. He knows how to speak and the darkness becomes light. The very affliction that would drag you down lifts you up; the things that are weights become wings. That which, if you could, you would have prevented lifts you up to Heaven.

When Sir William Russell was on the way to the scaffold, he took his watch out of his pocket and handed it to the physician who waited upon him, as he said, "Will you kindly take my timepiece and keep it; I have no more use for it; I am now dealing with eternity." With us Time is slipping away; eternity is coming. And it is the presence of CHRIST which fits the Christian to deal with eternity.

"Though I walk through the valley of the shadow of death, I will fear no evil." Why? Because I will meet my loved ones by and by? Because the separation is very brief? Yes, but the principal reason is, Because "THOU ART WITH ME. Thy rod and Thy staff they comfort me." The SHEPHERD is with us, and joy comes through His presence. As we deal with eternity, JESUS CHRIST, the everlasting GOD, is the only One Who can make the day-dawn.

Shall I apply this a little more widely? The world is in a night. The darkness in the Egypt of unbelief about us is growing deeper and darker, while the light in the Goshen of faith is growing brighter and brighter. Our faces are towards the morning. The Bride of CHRIST is being made ready; the Church is being called out. "They that sow in tears shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

The time of sowing and of growing may be the time of shadows. We may sow in the winter in anticipation of spring. We may sow in the cold and the fog, looking for the harvest in GOD's own time. It is ours to go ahead with the sowing, though tears may water the seed. By and by the harvest song and the harvest home.

"Weeping may endure for a night, but joy cometh in the morning."

Whatever be the night of your weeping, look forward to the morning. Better than that, have the morning now, for THE LORD JESUS CHRIST IN HIS FULNESS IS THE MORNING.

## 02.02. GOING ON TO PERFECTION

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### SERMON TWO -

#### GOING ON TO PERFECTION

"Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith toward God, of the doctrine of baptisms and of laying on of hands, and of resurrection of the dead, and of eternal judgment" (Hebrews 6:1-2).

THE house in its building leaves the foundation without forsaking it. The book in its writing leaves the alphabet without forsaking it. The anthem in its making leaves the scale without forsaking it. The foundation remains an essential part of the house, the alphabet an essential part of the book, and the scale an essential part of the anthem. So the Christian, in "[going] on unto perfection," leaves some of the first principles without forsaking them. Though in a sense he has risen above and passed beyond them, he carries them with him as an essential part of his life and character.

Some of these fundamental principles, which we are to leave without forsaking, are given in the text, and it is our purpose to consider them.

#### FOUNDATIONAL EXPERIENCE

A foundational experience is in the words, "repentance from dead works."

It is not repentance from sin. Sin is not a dead work, but rather a work that kills. It is the assassin which by slow poison or dagger thrust murders the soul. A dead work is a work upon the merit of which one depends for salvation apart from JESUS CHRIST. It is dead because it is separated from the source of all spiritual life. The man who depends upon his character as the ground of justification before GOD, while he declares that he has no need of an atoning Saviour, is relying upon a dead work - dead because it is a character without the life of GOD in it.

The man who depends upon salvation through baptism or any other external ordinance, is trusting to a dead work. The "fruit of the Spirit" grows upon the tree of grace. Dead works are like wax fruits manufactured and hung upon a tree. They look like fruit, but are not, because they lack the life of the tree. They are mere imitations of life.

Max Miller declares that the difference between Christianity and all other religions is in the fact that Christianity saves by grace, and all other religions seek to save by works.

- Salvation by grace humbles the soul, while salvation by works glorifies self.
- In salvation by works "Christ, and Him crucified" is displaced by man and him glorified.
- Salvation by grace produces live, luscious fruit; salvation by works produces only dead, tasteless imitations of fruit. Even the fruits of the Spirit become dead works, if depended upon for salvation.

"Love, joy, [and] peace," as fruits upon the tree of life, are alive and good, but "love, joy, [and] peace," depended upon as our ground of justification before GOD, are dead works.

Church membership as the expression of CHRIST's life within us is living fruit, but Church membership as a basis for salvation is a dead work.

#### FOUNDATIONAL ATTITUDE

A foundational attitude of soul is in the words, "faith toward God." It is the opposite of "faith toward works." There can be no growth without this soul attitude toward GOD. As well try to make a plant grow that never turns its leaves towards the sun. As well seek the development of animal life without the light.

It is more than faith towards truth. One may believe that the Bible is the Word of GOD without trusting GOD for salvation.

One may even believe in the Deity of CHRIST without trusting CHRIST as Saviour.

One may believe in salvation by grace without appropriating grace for his own salvation.

It is said that Michael Angelo looked up at the domes of buildings so much that he acquired the upward look wherever he went. GOD give us the habit of the upward look toward Himself, and then upward growth toward perfection will be more rapid.

#### FOUNDATIONAL DISPOSITION

A foundational disposition is in the words, "the doctrine of baptisms."

There may be reference to the ceremonial washings of the Jews or to Christian baptism, perhaps to both, but the underlying meaning is the same in each case. The Jews practised ceremonial washings because they believed that GOD commanded them. The Christians practised baptism because CHRIST commanded it. The disposition of the soul was the same in both cases, though the disposition of the Christian marked a higher type of spirituality than the disposition of the Jew. In both cases, however, that disposition could be defined as the spirit of obedience.

It was a desire to please One Whose authority they acknowledged.

This disposition is essential to Christian growth. Indeed, it is essential to Christianity itself. No one who lacks it is a Christian. CHRIST was obedient unto death, and, if we have not the Spirit of CHRIST, we are none of His.

This disposition, for the lack of knowledge, may show itself in mistaken ways. It may fail to do the exact thing that CHRIST commanded, and yet may not be excused for ignorance when knowledge is in reach; but the disposition to obedience in the soul is more important than the outward act. A mother told her children to go into the garden and gather some flowers. The happy laughter which came from the garden was proof that the disposition to obey imposed no burden. Two of the children came into the house with their hands full of roses, but one little half-witted boy, who heard his mother's request, came in with his hands full of weeds and sticks which he had gathered. There were no flowers among them, and yet the mother forgot the bright children with the flowers, while she took the half-witted boy into her lap and kissed him and praised him for what he had

done.

In act he had disobeyed, but in disposition he was obedient. It was the disposition that counted with the mother as she took the handful of weeds and sticks and arranged them for a place on the table beside the flowers. If, in ignorance, we bring only weeds and sticks, while others bring their flowers, He will not despise the disposition which prompts the act.

## FOUNDATIONAL FAITH

A foundational faith is in the words, "resurrection of the dead." Both words in the Greek are without the article and indicate a "resurrection of dead things," whether souls, bodies, or institutions.

It is fundamental that a Christian believe in resurrection, which means the power of GOD to give life to the dead. Of course he believes in the resurrection of JESUS CHRIST. His Lord was crucified, dead and buried, and rose from the dead on the third day according to the Scriptures. The very body that was laid away in weakness came forth in power. Of course the Christian believes in the resurrection of his own body. The plants that spring up from the soil, budding and blooming above the grave of his loved ones in the springtime, are to him symbolic of the fact that the dead who are in their graves shall hear the voice of the Son of GOD and shall come forth.

There are dead souls all about us, and the soul dead to GOD can be made to pass from death unto life through "the exceeding greatness of His power to usward who believe, according to the working of His mighty power, which He wrought in Christ, when He raised Him from the dead."

In other words, the resurrection power of GOD is ready to co-operate with our faith in raising dead souls to life.

Faith in this resurrection power is essential to success in winning souls to CHRIST. There are no hard cases. GOD can raise to life one dead soul as easily as another. There may be degrees of life, but there are no degrees of death. Every corpse is equally dead. Lazarus was no more dead the fourth day than he was the moment after the breath left his body. Every bone in Ezekiel's vision was equally dead, and it was, therefore, as impossible to raise one as another. But when, in response to Ezekiel's prayer, the breath of GOD came upon them, they were all equally capable of resurrection. The miracle-working resurrection-power of GOD is the one thing needed in order to bring about the salvation of the wickedest man or woman in the world.

## FOUNDATIONAL EQUIPMENT

A foundational equipment is in the words, "laying on of hands."

Beyond doubt this refers to the enduement of the HOLY SPIRIT. The Apostles laid their hands on people and they received the HOLY SPIRIT. What relation the laying on of hands had to the imparting of the HOLY SPIRIT we are not told. It may have been the method by which the miraculous gift of the Spirit was imparted to others, or it may have been in recognition of the fact that the HOLY SPIRIT was already given.

As to whether anyone to-day has the power to impart the HOLY SPIRIT to another we do not know. If it be true, then our difficulty is in finding the person or persons who have such power. There are those who claim the power by virtue of their official position, but their credentials are not

satisfactory to some of us. However, we need not spend time in seeking to learn whether or not one may impart the HOLY SPIRIT to another after we have learned, on the authority of GOD's Word, that every Christian may receive the HOLY SPIRIT for himself.

The ceremony of imparting may, with reason, give way to the act of receiving. JESUS said, "If ye then, being evil, know how to give good gifts unto your children: how much more shall your Heavenly Father give the Holy Spirit to them that ask Him." Here the HOLY SPIRIT is offered for the asking. James wrote, "Ye have not, because ye ask not."

It was while the Apostles were at prayer that the HOLY SPIRIT came upon them at Pentecost, not while they were laying hands on each other. As JESUS CHRIST is the gift of God for salvation, so the HOLY SPIRIT is the gift for power. For power in service it is foundational and fundamental that we pray for the gift of the HOLY SPIRIT and receive the gift by faith.

#### FOUNDATIONAL EXPECTATION

A foundational expectation is in the words, "eternal judgment."

"Judgment" may mean a decree for us or against us, though its usual meaning is a decree of condemnation. Judgment for the penitent believer is eternal, and judgment against the impenitent unbeliever is eternal.

Certainly there is no teaching that either decree will be revoked after death.

But what has my faith in eternal salvation for the righteous, and eternal condemnation for the wicked, to do with the perfection of Christian character? Much every way. The man who believes that the destinies of men are not settled in this life, but that they will have another chance after death, lacks incentive to earnestness in living or working for the salvation of others. If I can repent in the future, why not eat, drink and be merry here, if I feel so inclined? If my friends may be saved after death, why should I be earnestly concerned about them now?

The doctrine of future restoration is paralysis to Christian earnestness, while it is an opiate for the conscience of the man who wants to live in sin. It is index to a shallow surface view of sin and holiness. It would comfort with a false hope some whose loved ones have lived and died in unbelief at the risk of damning thousands who ought to repent and turn to GOD to-day.

#### FOUNDATIONAL NECESSITY

A foundational necessity is, by fair inference, at the bottom of all this. It is a two-fold necessity:

First, if we would "go on unto perfection" we must have these elemental and essential things.

- We must have an experience of salvation by grace;
- we must live with the attitude of faith toward GOD;
- we must have the disposition to obedience;
- we must be endued with the HOLY SPIRIT;
- we must exercise faith in the resurrection power of GOD;

- and we must be influenced by the expectation of eternal judgment for saints and against sinners.

Let us see to it that we have this foundation before we try to build; this alphabet before we try to write a literature of Christian life; this musical scale before we seek to compose the songs of life.

A second necessity is, that, having the foundation, the alphabet, the scale, we should begin at once and persevere in erecting the building, writing the literature, composing the songs.

More than twenty-five years ago the foundation of a great Cathedral was laid in Brooklyn, and the foundation, covered with grass, was still there without a building, when I saw it last, suggestive of failure to every passer-by.

- Some children have learned their alphabet and then refused to study, their ignorance and illiteracy a reproach to them and their parents.

- Some have learned the musical scale and then ceased their efforts, willing to remain ignorant of music.

Is our experience like a foundation without a superstructure? like a book all alphabet and no literature? like a musical composition all scale and no harmonies? Hear the command, "Let us go on unto perfection." Run toward the goal. If you cannot run, walk. If you cannot walk, creep or crawl - but "go on." Begin with what you are and have. Do not wait for more before you begin to seek the best.

An artist spent years looking for a piece of wood out of which to carve an image, and, after searching the country for it, he found just what he needed, hard, smooth and finegrained, lying neglected in his own home yard.

A farmer's son in America went to College and studied mining engineering. He was offered a position at a salary of 25 dollars a week, but he refused, saying that he intended gaining a fortune by discovering a rich mine. He went west and worked for years in search of his rich mine, with an income of less than 25 dollars a week, and returned home discouraged, to find that his younger brother, sitting one day on a stone in the shade of a tree, noticed that in the stone there were some little white particles unlike the rest of it. He had the stone tested and found that it was an index to a great silver mine on the old farm, which enriched the family.

Let us begin where we are, with the commonplaces of life, and seek to make out of them the best we can.

Do not make the mistake of gazing at the stars a million miles away and falling into the ditch at your feet. Do not forget the stars, but look out for the ditch. In its gravelly bottom may be a fortune for you. The stars will keep. We may reach them best by way of the ditch. I would not "hitch my wagon to a star," for stars were not made to guide or hold wagons, but I would try to make my old wagon the star wagon of the neighbourhood. Use commonplace things for GOD. Invest your own common everyday life for His glory, and see if He does not pay interest in your transfigured character.

As Christians should begin at once with what they have, and "go on unto perfection," so every sinner should begin at once with what he has and become a Christian. He can make a beginning

with his sins. If he is honest, he will not have to go far to find them. Make an inventory of them before GOD and ask Him to forgive for the sake of CHRIST. You may not know much about CHRIST. Perhaps you have been taught to believe that He is not divine. I will not stop to argue with you, though I think the argument strong enough to convince an unbiased mind.

Begin on the sure foundation that you are a sinner and need salvation. Then confess your sins to GOD and accept the CHRIST you know as the Sin-bearer. He will do the rest. I promise you that if you will make an honest confession of your sin and accept the CHRIST you know as Saviour, you will then have revealed to you the full-orbed CHRIST as He is.

A Pastor in New York urged an intellectual but dissipated man in his parish to become a Christian.

The man replied, "I cannot believe in the inspiration of the Bible, in the deity of CHRIST, or in prayer."

"Do you believe in your own sins?" asked the Pastor.

"Oh, yes," replied the honest soul, "there is no doubt about my being a sinner, and sometimes I am in hell."

"Are you willing to bring your sins to CHRIST for forgiveness and let Him, whatever you think of Him, take your guilt?"

"But," he said, "I can't believe in the inspiration of the Bible, in the deity of CHRIST, or in prayer."

"Just now," persisted the Pastor, "I am not asking you to believe these things. You know you are a sinner, and in sin there is a taste of hell. Now I offer you JESUS CHRIST as your Saviour from sin. Will you accept Him as such, and leave all questions that puzzle you for future solution?"

The man went to his home and that night he accepted the CHRIST he knew as his Saviour, and came to the meeting the next night to tell the people the joy of forgiveness that was in his soul. After several days of joyful testimony which led others to CHRIST, the Pastor gently said, "What do you think now of the deity of CHRIST? "

"Such a Saviour," he replied, with great emotion, "must be divine; if He were not divine He could not have done what He has done for me."

And there was no difficulty then about believing in the inspiration of the Bible and in prayer. Like the blind man, he knew little of CHRIST, but one thing he did know, that, whereas he was blind, now he could see. Come, with your guilt of sin to the CHRIST you know, and receive Him as your Saviour. It will not be long before He will reveal Himself to you in His fulness.

## 02.03. ALL THINGS WORK TOGETHER FOR GOOD

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### SERMON THREE -

#### ALL THINGS WORK TOGETHER FOR GOOD

"We know that all things work together for good to them that love God, to them who are the called according to his purpose" (Romans 8:28).

WE have in this Scripture a certainty, a mystery, a limitation and a definition.

The certainty is that "we know." This was true, not only of Paul, the Apostle, the great missionary to the Gentiles, miraculously converted on the way to Damascus, and commissioned of GOD to a world-wide work, but of the humblest Christian in the Church at Rome. "We know." Every Christian may know.

The mystery is in the words, "All things work together for good." It is a mystery in two senses. In a Biblical sense, first, for a mystery in the New Testament is something hitherto unrevealed. The "mystery of the Gospel" does not mean that it is something hard to be understood, but that it is something not yet revealed. But in the other sense these words are mysterious. It is no mystery that "all things work," for there is activity enough about us; the mystery is that all things should work together, for they do not seem to be doing so. It looks as if some things were dashing with other things. And more mysterious still, that all things should be working together for good! But it is true. The mystery of the revelation should make us accept the mystery of the fact. It is true, because GOD says it. "We know," because He has revealed it.

But there is a limitation in the words "To them that love God." All things do not work together for good to people who will not love GOD.

There is a definition in the words, "To them who are the called according to His purpose." That defines those who love GOD. If you want to know whether you are called, ask yourself, "Do I love GOD?" If you do, you are among the elect.

But our present subject is the certainty of it, and we shall keep strictly to the record, for all we know about it is in that. If I should try to tell you something I know apart from that, it would be ignorance undiluted.

"We know." And Paul gives three reasons, in the words that follow, why he knows "that all things work together for good to them that love GOD."

1. Because GOD's purpose concerning us is from eternity to eternity.
2. Because GOD's care for us is assured through the death of JESUS CHRIST.
3. Because GOD's salvation of us is permanent and perpetual, through the death, resurrection, ascension and intercession of our Lord.

"We know that all things work together for good": every Christian's life has, therefore, a bright side. No matter how dark the side that is turned to you, the Godward side is bright.

I. Let us look at the first reason, "We know that all things work together for good," because GOD'S PURPOSE CONCERNING US IS FROM ETERNITY TO ETERNITY, from eternity past to eternity future

What is GOD's purpose? It is very clearly revealed. "For whom He did foreknow, He also did predestinate to be conformed to the image of His Son, that He might be the firstborn among many brethren." That is the purpose towards which all things are working together for our good. What GOD has in view is our conformity to the image of JESUS CHRIST, and He is going to bring that about through prosperity, through adversity, through sickness, through health, through failure, through success, through darkness, through light, through joy, and through sorrow.

The great purpose of GOD towards which He is bringing every Christian is not a temporary happiness, but conformity to the image of JESUS CHRIST, and all things are working towards that great consummation.

His purpose, also, is that CHRIST shall be preeminent in a great family. It is conformity "to the image of His Son, that He might be the firstborn among many brethren." First of all, that there may be "many brethren"; His purpose is to have a great many people born from above, a large spiritual family. He is not satisfied with the salvation of a few. And among these "many brethren," the multitude of the saved, JESUS CHRIST shall have the pre-eminence.

He is to be the firstborn. The firstborn among the Hebrews had all the authority and most of the wealth and prestige. When Esau sold his birthright, he sold the most valuable thing in his possession. GOD's purpose in conforming us to the image of CHRIST, is that CHRIST may have the pre-eminence in His family - a family preeminence, not exaltation merely as the Creator and Ruler of the Universe.

JESUS CHRIST is as the Elder Brother in the midst of the royal family. GOD's great purpose is to make CHRIST pre-eminent in a great family of His own spiritual children.

How does He do that? By linking eternity past with eternity future. "Whom He did foreknow, He also did predestinate. . . whom He did predestinate, them He also called: and whom He called, them He also justified; and whom He justified, them He also glorified." Eternity past - foreknowledge, predestination; eternity future - conformity to CHRIST, preeminence in the midst of the brethren, expressed in the word "glorified."

In the eternity past He foreknew and He predestinated; He predestinated with a view to conformity to CHRIST, and to the pre-eminence of CHRIST in His great royal family. Between these two great facts of eternity past and eternity future is the calling and the justification of His people.

In the building of Brooklyn Bridge, which links Brooklyn with Manhattan Island in the great City of New York, there were first erected on the New York side, down by the edge of the river, two granite shafts, perhaps a hundred and fifty feet in length. On the Brooklyn side, down near the river, there were two more granite shafts running down for the foundation, perhaps seventy-five feet underground. The constructor of the bridge was killed, and his own daughter had to complete the structure, as she was the only one who understood his plans. From these great foundations

the two granite shafts, that are linked together, rise up, pointing towards the clouds, and from the top of each one of these granite shafts, on the Brooklyn side and on the New York side, there is suspended an immense wire cable, that is linked in the ground a quarter of a mile beyond the bridge, perhaps, fastened to the granite rock underneath. These great wire cables, at least a foot in diameter, swing from the top of these granite buttresses across the river and hanging down from these wire cables are rods of iron which support the bridge.

These rods of iron, about a foot apart, and securely fastened, hold up the bridge. After the bridge was finished, all the traffic that could be put upon it did not seem to depress these iron cables one-tenth of an inch.

The tramcars went across it, and the great lumbering wagons; the elevated trains ran over it. Any amount of weight could be suspended in the middle of the bridge, right over the river, hanging upon these great iron cables, fastened with buttresses on each side, linked with granite underneath.

Something like that swings between eternity past and eternity future. Yonder in eternity past are the great granite buttresses of GOD's foreknowledge and predestination. We cannot understand it, but the fact is revealed that in eternity past there is GOD's foreknowledge and predestination; and yonder in eternity future is conformity to the image of CHRIST and His pre-eminence in the midst of His brethren. And swinging from those great granite shafts in eternity past and eternity future is GOD's calling and GOD's justification; and all the weight of salvation, the guilt of sin and burdens of earth, swing from these great cables of GOD's purpose in calling and justification. It is a solid bridge. All the earthquakes of time can never shake it down. They cannot shake the buttresses of GOD's foreknowledge and predestination; they cannot shake the buttresses of GOD's great purpose, to conform His people to the image of CHRIST, and to give Him the pre-eminence. GOD's calling and justification are the cables that swing between the eternities. And salvation, with all that pertains to it, hangs from these cables, buttressed on one side by eternity past and on the other by eternity future.

II. In the second place, "we know that all things work together for good" because GOD'S CARE FOR US IS ASSURED THROUGH THE DEATH OF JESUS CHRIST

"If God be for us, who can be against us? He that spared not His Own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" GOD's care for us is assured through the death of JESUS CHRIST.

- If GOD be for us, no matter if the devil is against us; GOD is greater than the devil.

- If GOD be for us, it matters nothing if all the powers of darkness be against us; He is greater than all of the forces of evil.

- If GOD be for us, why bother about those against us?

But the question is, Am I certain that GOD is for us? Now, listen! "He that spared not His own Son, but delivered Him up for us all" - is He not for us? "Will He not with Him also freely give us all things?" Does not the greater include the less? If He spared not CHRIST, but delivered Him up, will He spare anything?

Note these two expressions. One of them describes a home scene. GOD sent JESUS from home, the "Father's house," from the heights of glory. He loved us well enough not to spare His own Son, but delivered Him up for us all. That takes us to the shadow of the cedars, to the buffeting, to the scourging, to the mock trial, to the cross-bearing and the sinking under it, to the hill outside the gate, when the hands were nailed, and He, uplifted between Heaven and earth, was delivered up to the Roman cross. "He that spared not His own Son" - yes, sent Him from Heaven, and, when He came to earth, delivered Him up - did not permit the angels to rescue Him - will He not with Him freely give us all things?

If He spared not Heaven's best, will He spare the best of earth? If He delivered Jesus up for us all, will He not deliver up the very best that He has for us all? So that Paul could say, "we know that all things work together for good," because GOD's care for us is assured through the death of CHRIST. The fact that He spared not CHRIST, that He delivered up CHRIST to suffering, is an argument that "all things work together for good."

His care for us will never be exhausted; it will never cease. The giving up of JESUS is proof of the fact that He will make all things else work together for our good, towards conformity to His image and towards His pre-eminence among many brethren.

III. In the third place, GOD's SALVATION OF US IS PERMANENT AND PERPETUAL through the death, resurrection, ascension and intercession of CHRIST

"Who shall lay anything to the charge of GOD's elect? It is God that justifieth." It is, therefore, permanent; there is no appeal from that decision. The Supreme Court of the Universe has given its decision. "It is God that justifieth," and justification remains.

But what else? "It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." "Who is he that condemneth? It is Christ that died." So that GOD's justification is based on the death of CHRIST; and GOD, Who is the highest authority, has pronounced us just on the merit of CHRIST; and that death of CHRIST has been confirmed by His resurrection, by His ascension and by His intercession.

"Who shall lay anything to the charge of GOD's elect? It is God that justifieth." That is permanent and complete. It is the cable which swings between the eternities. There is no flaw in it. No condemnation, no guilt before GOD, but justification on the ground of the perfect righteousness of CHRIST. Now, what about it? That complete justification is projected into eternity, is carried into Heaven. "It is Christ that died, yea rather, that is risen again, Who is even at the right hand of God, Who also maketh intercession for us." Risen again, at the right hand of GOD, on the throne of the universe.

He "also maketh intercession." Calling and Justification will endure from eternity to eternity. It is supported by the living CHRIST, CHRIST on the throne at the right hand of the Father; and the living CHRIST on the throne will see to it that complete and permanent justification stands throughout eternity. He will see to it that the cables of His calling and justification, which swing from eternity past to eternity future, will never break.

## 02.04. GOOD CHEER FOR LITTLE FAITH

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### SERMON FOUR -

#### GOOD CHEER FOR LITTLE FAITH

"Lord, I believe; help Thou mine unbelief" (Mark 9:24).

THOSE of you who have seen the "Transfiguration" of Raphael, were doubtless struck with what seemed to be a mistake on the part of the artist. CHRIST, with the Apostles, is on the mount, and at the same time a group of bewildered disciples, with the distressed father and the maniac son, are at the foot of the mountain. The two scenes were about twenty-four hours apart, and the distance was too great to see from one to the other; and yet Raphael has expressed his thought.

He wished to place in contrast the glory of the Transfiguration and that scene of suffering, bewilderment and unbelief. Our Mounts of Transfiguration are close to our Gethsemanes. Often the time of victory is near the time of defeat; victory to-day, defeat to-morrow.

Weak faith struggling out into victory is the thought of the text and context, and it is my purpose to speak, first, on the Test of Faith, and, secondly, on the Power of Little Faith.

It is a comfort to know what little faith has done, and that other people famed for usefulness sometimes have little faith. It comforts us to find weak faith in others who have been blessed. We see ourselves reflected in them; if they came out all right, doubtless, we shall too.

#### THE TESTING OF LITTLE FAITH

This father's weak faith was tested, first of all, by the scepticism of open opponents. The scribes were asking the disciples hard questions. Every question was a dagger.

They had failed to cast out the devil; and whenever a Christian fails to do something he ought to do, depend upon it, the world will ply him with questions. The disciples were put to shame by the scribes in the presence of the multitude.

Little faith was tested, again, by the weakness of the disciples. Theirs was weakness where there ought to have been strength. The father had brought his maniac boy believing that the disciples could cast out the devil. They had tried and failed. And when a man finds weakness in a Church where he expects strength, he is apt to turn away in disgust. The Church cannot afford to be weak; it cannot afford not to cast out devils. A weak Church is a standing argument against Christianity. When souls are not converted, and Christians are not built up, when the powers of evil are not made to tremble and crumble, it is a standing argument against the Gospel.

His weak faith was also tested by the conditions JESUS imposed. He was conscious that he had not much faith, and now JESUS said, "All things are possible to him that believeth." His little faith said, Lord, "if Thou canst." But JESUS replied, "If thou canst!" "The condition is not upon Me, but upon you. I have the power to do it; what you need is to fulfil the condition; and, unless you have

faith, it cannot be done."

The weakness of the disciples was caused by their lack of faith. The great principle that JESUS drew from their failure we ought never to forget: "This kind can come forth by nothing, but by prayer." Their failure was in their lack of faith, and now JESUS imposes on this man the condition of implicit trust: "All things are possible to him that believeth."

Little faith is just strong enough to pray, "Help Thou mine unbelief." Thank GOD when you have faith enough to pray for faith. It is not of the heroic kind; it is not the kind that attracts the attention of angels and causes men to wonder, as CHRIST wondered at the faith of the centurion; but if you have faith enough to pray for faith, it is encouraging.

But faith was further tested by the obstacles increasing. Doubtless it was a good day with his boy yesterday. "To-day our boy feels better, and I will take him to the CHRIST," the father said to his wife that morning. In the excitement of the occasion the attack of epilepsy comes on, the boy falls and wallows, foaming at the mouth. The father stands there in despair, while the child gets worse instead of better. The presence of these unbelieving disciples just seems to stir the demon within him; and when he comes into the presence of JESUS and JESUS speaks the word, it does not cure him, but strikes him down as dead. Often that is the case.

The obstacles grow greater and greater. Nevertheless, the father prays, Lord, "have compassion on us, and help us." He had enough faith to say "Lord." When little faith can crown JESUS CHRIST as Lord, it is mighty.

Put yourself under the mastery of CHRIST and little faith will do more than great instrumentalities.

#### THE POWER OF LITTLE FAITH

Little faith had power to come to JESUS, power to turn from sources of failure to a higher source of strength, power to give up the help that the disciples might bring, and go where help is certain. I know a few people whose faith has been wrecked because they would not turn from some Christians in whom they had lost confidence. They could not turn from them to JESUS.

My dear friend, if the Church is not what you think it ought to be, come directly to CHRIST. If Christians do not live as you think they ought to live, turn from them to JESUS. If you have been trying to get CHRIST to save your boy, or your friend, and seeking through the Church that help which never comes, do not let your faith be wrecked; turn from human sources unto JESUS CHRIST who can help you. This father turned to CHRIST with his boy, - and JESUS said, "Bring him unto Me." I can see the father going for the son, taking him by the hand, and leading him to JESUS. The next step you need to take is to bring your loved one to JESUS. Bring the burden of your soul to Him and say, "Lord, I don't know how to pray; I don't understand much about theology, and the Bible is a mysterious Book to me, but I have a broken heart. I just throw myself at Thy feet; Lord, MASTER, give me the desire of my soul."

The father stood by and quietly listened to the voice of CHRIST. CHRIST said to the demon, "Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him." And then it tore him. The time of liberty may be just after the time of greatest thralldom. The darkest hour may be just before day, and even when our friends are getting worse, it may indicate that GOD has some great blessing in store for them. The devil is doing what he can to tear them; he knows the time of

deliverance is near. If the father could have looked a little ahead, and anticipated what JESUS was going to do, the very suffering of his boy might have made him joyful, because it would have indicated that the power which made him suffer was going to be overcome, and JESUS CHRIST would be Conqueror.

The word of CHRIST has a potency that the devil cannot overcome, and little faith believing the word of CHRIST has great power.

An earnest city missionary in New York was passing through the tram-cars going down to Fulton Ferry, distributing a little card:

"When tempted, when in despair, when sick, when dying, look to JESUS."

One of these cards fell into the hands of a passenger on the car, who read it. As the man who gave it to him started out of the car, the passenger followed and said, "Friend, let me speak a word to you. I have just buried my wife and two children, and I have been unfortunate in business. Life is a blank to me; it is as dark as midnight. I was on my way to Fulton Ferry, thinking I would end it all down there in the river; but that little card you put on my lap has given me hope."

Little faith, just born, had gained the victory through CHRIST.

One of the leading anarchists in Paris took sick and went to the McCall dispensary for medicine. The physicians in charge learned who he was. One day the physician said to a friend, "We are doing that fellow's body some good. Cannot GOD save him?" Then two or three Christian men and women came together for prayer and asked the Lord to help them say a word that would save that anarchist.

He was a man who had been banished from Paris; and coming back under police surveillance, was allowed to live there on condition that he would show himself in a certain place once every twenty-four hours. The police kept a watch upon him constantly. The next day, in giving the medicine, one of the physicians spoke to him about CHRIST the Saviour, and was surprised to see his hardened face grow serious. The anarchist made no reply, but was invited to return. When it was found that he was approachable, the physician made an appointment and had quite a long conversation with him, in which he urged upon him JESUS CHRIST as the sinner's friend.

That man became a missionary in the city of Paris. He sometimes stands before his former friends and preaches to them JESUS, while they curse and laugh and shake their fists in his face; but humbly and patiently he works on. Through the physicians of the dispensary the ban of the police was removed and he was given liberty. Ah, friend, GOD can do it. JESUS CHRIST through His word and even little faith can accomplish wonders, and if little faith can do so much, what can great faith do? Trust in CHRIST without a tremor; believe in His power and love without an interrogation point.

This brings me to say, finally, that the result of little faith, exercised and followed, is often very great joy. There was not much joy, I think, to those disciples. They came and said, "Why could not we cast him out?" "This kind can come forth by nothing, but by prayer," replied JESUS. "You disciples were feeling rather strong in yourselves, you did not keep your eye upon me; you got out of contact with the source of power; you failed to trust GOD and ask Him to help you; My Name had become a sort of magic word to you, and you thought that just the pronouncing of that Name

would cast out the devil; you lost hold upon Omnipotence. You were weak because you were too strong. You were helpless because you failed to realize your helplessness."

The curtain drops. Between the lines GOD sometimes writes as large as in the letter. Can you picture the scene as that father goes home with his once lunatic boy, now cured? The boy afflicted from childhood, falling into the fire and into the water, the care of the mother and all the family at home, now walking by his father's side in perfect health.

He says, "Father, I feel so different, I have no symptoms of disease. My nerves are all restored. I am a new man. JESUS CHRIST did it. Oh, what a Saviour! What a GOD He is!" And that night around the family altar how the voice trembled in prayer and praise. A happy home. Discord there before, now music; bitterness there once, now sweetness; a sort of pandemonium once, now a little vestibule of Heaven. That is what JESUS loved to do. He can turn a hell into Heaven. He can take a heart as black as ink and make it whiter than snow. Ask Him to do it for your friends. Little faith shall conquer. Let little faith pray for itself - let little faith accept CHRIST as Lord; let little faith persist, and the blessing will certainly come.

## 02.05. SALVATION

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### SERMON FIVE -

#### SALVATION

"WHAT must I do to be saved?" Not reformed, for Christianity is neither form nor reform, but a life deeper than both. It is not education, though that is important. It is not civilization, though that, too, is important. Indeed, reformation, education and civilization without salvation is damnation.

"What must I do to be saved?" It is a personal matter. We are not saved in companies, but one at a time. It is the personal relation between you and GOD that brings salvation. "What must I do?" Ask that question for yourself, and not for your neighbour; and then hear the answer to the question: "What is salvation?" It may be described as a Historic Fact, a Sudden Experience and a Gradual Process.

#### I. A HISTORIC FACT

Salvation, first of all, is a great historic fact. You cannot add to it, and you cannot take from it. JESUS CHRIST came down from Heaven; was born of a virgin; grew into youth and manhood; preached and worked miracles; died upon the Cross; rose from the dead, and ascended to glory. Whether you believe it or not, it is true. And it is just as true if you reject it as if you accept it. You may say that the sun does not shine, but it shines all the same. CHRIST was Son of Man and Son of GOD, GOD incarnate.

The resurrection of JESUS CHRIST is the best established fact in history. I know that JESUS CHRIST died and rose from the dead better than I know that Napoleon Bonaparte died on the island of St. Helena. I know it better than that George Washington was the first President of the United States. The proof in favour of the Deity of CHRIST, founded upon His claims, His character and His works, is so overwhelming, that the man who knows the proof and will not accept JESUS CHRIST as Divine, does violence to his reason.

"And brought them out, and said, Sirs, what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house" (Acts 16:30-31).

And the proof in favour of the Inspiration of the Bible - that it is literature written at the command of GOD, under the guidance of GOD, and preserved by the providential care of GOD, is so overwhelming that the man who knows the proof and does not believe it, does violence to his reason. When you hear a man call himself a Rationalist, because he rejects the Deity of JESUS and the Inspiration of the Bible, put him down as an irrationalist. The historic CHRIST, with all the Bible claims for Him, is the Mont Blanc of all mountain-peak facts of history.

#### II. A SUDDEN EXPERIENCE

Salvation, a great historic fact, becomes in him who receives it a sudden experience.

If you do not accept the fact, it is nothing to you. If you reject the fact, you cut yourself off from it. The bakery may have bread enough for everybody in the city, but only those who eat have their hunger satisfied. The reservoir may contain sufficient water to supply all the city, but only those who drink have their thirst quenched.

The Atonement of JESUS CHRIST is sufficient for all the world, but it is efficient only for those who believe. It has in it merit enough for the salvation of this lost race, but GOD's provision is that only those who accept CHRIST - only those who are willing to be saved by His atoning blood - are saved at all.

"Believe on the Lord Jesus Christ, and thou shalt be saved." With some people it is a very distinct, sudden experience. That is the case usually with wicked men and women. They can tell you frequently the very minute when the light dawned - when they were born from above. I have a dozen friends of that kind. I think in all my attendance at the Water Street Mission in New York, I never heard a man or woman give an experience that did not give the exact time - and most of them the very minute - when they were converted.

I can see the face of the dear old man - he has entered the Glory now - who stood up the first time I attended the Pacific Garden Mission in Chicago. His face was beaming with joy, and with watch in hand, he said, "Six years, seven months, fifteen days, four hours and six minutes ago I was converted, sitting right in this very place." He had it down to the minute. The Superintendent said, "He came in drunk that night. We told him about JESUS, and he went out sober, rejoicing in salvation; and he has been sober ever since. We always keep that seat reserved for him, because he likes to sit in the place where he accepted JESUS as his Saviour." That man knew when the shackles fell; he knew when the darkness disappeared; when JESUS revealed Himself as a Saviour, mighty to save from drink.

Other people have an experience not so definite, but just as real. This Philippian jailer had an exciting experience. He was shaken out of his bed at night by an earthquake. He was in danger of being executed in place of the prisoners, should they escape. In the midst of all this excitement he met Paul, and asked, "What must I do to be saved?"

Another man is sitting in his chariot, quietly reading the Book of Isaiah. There is no earthquake, no excitement. A traveller comes along and is invited to take a seat in the chariot. The invitation is accepted. The traveller explains the Scriptures. The Eunuch accepts JESUS as his Saviour. It was a very quiet transaction. There was no trembling, and yet he was just as much converted as the jailer.

There are some people who like earthquakes; they will not have a religion without an earthquake. And there are other people who cannot endure earthquakes; they want quiet, with no excitement. They prefer not to be converted in a Revival. Some have said to me, "I would like to be a Christian, but I do not like this excitement. I want to be converted quietly." Some of them have been having a quiet time all their lives.

If anybody wants a good quiet place to be converted in, there are many such places in this city! The jailer was saved in the midst of excitement. The eunuch was saved in the midst of the chariot ride. It matters not whether you are trembling in an earthquake of excitement, or in the quiet of a chariot ride; but what does matter is that you turn from sin to JESUS CHRIST as your Saviour.

Salvation is a sudden experience. Negatively the Bible calls it repentance; positively, faith. But there is no genuine repentance without saving faith; and there is no saving faith without genuine repentance.

What is repentance? Just rub off all theological terms, and repentance is sorrow for sin which leads one to take GOD's side against sin in the name of CHRIST. You have been fighting GOD on the side of your sin; now just change sides and begin to fight sin on the side of GOD in the name of JESUS, and you have repented. That is what David did.

When the prophet said, "You have sinned," he said, "Lord, forgive me"; and after that he fought sin on the side of GOD. But Saul did not. When the prophet said, "You have sinned," he made some sort of apology for it, and took sin's side against GOD; and the result of it all was that he died a suicide on the battlefield. Every soul that takes the side of sin against GOD will be a suicide for time and eternity.

There is much good time wasted arguing as to which comes first, repentance or faith. A Bible Conference discussed that question for nearly three hours. They just filled the air with fog, blue fog, London fog; and when they got through, there was more fog than when they started! As well argue, if John Jones comes in at that door, who comes in first, John or Jones. Like the Siamese twins, true repentance and saving faith are so joined together that, if you cut them apart, you kill both.

### III. A GRADUAL PROCESS

Salvation, a great historic fact, and a sudden experience, now becomes a gradual process.

When you are born again you begin to grow. When you surrender to JESUS CHRIST, the yoke of bondage gives place to the yoke of liberty.

The new birth is not a process but "a crisis with a view to a process." John M. Wood was walking down Water Street, New York City, in delirium tremens with the sixth dismissal from the United States Navy in his pocket, on the charge of chronic alcoholism, without a penny or a friend in the world. He was making his way to the East river, bent on suicide, when he saw a light across the street shining through a transom above a door, and with that light came the strains of the familiar hymn:

"There is a fountain filled with blood  
Drawn from Emmanuel's veins,  
And sinners plunged beneath that flood  
Lose all their guilty stains."

He stopped and said to himself, "That's the song my mother used to sing when I was a youngster. I will go over and see who is singing it before I kill myself."

He went over and found himself in the Jerry MacAulay Rescue Mission. Jerry was talking to them about JESUS, Who, he declared, could save a river pirate, criminal and drunkard like himself. In his direct way Jerry said, "If you mean business, boys, there is hope for you." "Into my blurred

mind," said John M. Wood, "came a little ray of hope, and I said, If that is so, I will try it."

He knelt down. Jerry whispered to him some words of promise, and he rose up a new man in CHRIST JESUS. I have heard him thrill great crowds as he said, "I staggered up to the Cross of CHRIST; the blood fell on me and washed me whiter than snow."

General O. O. Howard fought more battles and won more victories than any other General, of the great American Civil War. He was victorious in sixty-four battles, without a single defeat. While I was preaching to the soldiers at Tampa during the Spanish-American War, General Howard came down to assist in the work. One evening, in an address to about three thousand soldiers, he said: "Forty-one years ago, in old Fort Brook, just two miles from this tabernacle, I surrendered to the Lord JESUS CHRIST. Every soldier knows what it means to surrender. Well, I surrendered to JESUS, and I have been following Him as my General ever since, and He is the best General that ever led an army.

At the close of a Sunday evening sermon the preacher said, "If there is anyone here who wants to be a Christian, come forward, and we will pray for you." Some fifteen or twenty went forward and knelt down at the altar. Just behind me were two officers from Fort Brook, in their regimentals, and they were greatly amused; they were having some fun at the expense of the mourners. That made me mad. I said, "I would rather be up there with those mourners than back here with these mockers." So I went up and knelt down with 'the mourners.' The only reason I did so was because I was angry at those officers.

I wanted to show them that I did not like their mocking. After a little while the preacher came, and kneeling beside me told me about the CHRIST of my mother and father; and when I arose from that altar, I was determined to be a Christian. I walked down the aisle with military bearing, and went to my barracks' room at old Fort Brook. I got out my Bible, that I had not seen for months, and laying it on the old table knelt before it. As I read it, I surrendered to the Lord JESUS CHRIST. There came a peace and a joy into my soul I never had before. I got up and walked the room, saying, 'Glory to GOD! Salvation through JESUS! Salvation complete!' I did not sleep a wink that night. I felt that it would be a loss of time to sleep; and I spent the whole night reading my Bible, praying and praising GOD."

The next morning an officer met him on the way to breakfast and said, "Howard, I hear you have turned pious," to which he replied, "I don't care, if I have; I'm not ashamed of it!" The officer said, "If you will come around to my room, I can show you a hundred mistakes in the Bible." Howard said, "There's one thing you cannot show me, and that is that last night at nine o'clock, I didn't surrender to the Lord JESUS CHRIST, since which time I have been so happy that I couldn't sleep. Show me that!" The officer shut his mouth, opened his eyes, and went on. When you get a man to open his eyes and shut his mouth, there is hope for him. It is when he shuts his eyes and opens his mouth that he discourages you.

Another officer said, "I hear you have turned Christian, Howard. There is a lot of superstition in Christianity. I can talk you out of it in fifteen minutes." Howard said, "You cannot talk me out of the fact that last night I surrendered to JESUS CHRIST and have been so happy that I couldn't sleep." This officer also shut his mouth, opened his eyes, and passed on.

General Howard began at once to pray that GOD would give him every soul in Fort Brook; and before they broke camp, every one in the Fort had become a Christian except one. This one three years later, on a battlefield in Virginia, said to General Howard, "Down there at old Fort Brook you got something I wanted; I wish I had it!" "I preached to him JESUS," said General Howard, "and he accepted Him as his personal Saviour." In less than two weeks a shell burst near him, and he went into the Glory.

Yonder, a poor drunkard, blear-eyed, friendless and penniless kneels down at the old bench in the Jerry MacAulay Mission, and passes a crisis - the crisis of taking GOD's side against sin - accepts JESUS as his Redeemer, and begins the process of growth in grace. And yonder at Tampa, a clean young soldier from a Christian home, kneeling beside the old table in the barracks' room, passes the crisis - the very same crisis - accepts JESUS CHRIST as his personal Saviour and begins the process of growth in grace.

Will you not pass the crisis by accepting JESUS CHRIST as your personal Saviour and begin at once the process of growth in grace.

## 02.06. SALVATION TO THE UTTERMOST

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SERMON SIX -

SALVATION TO THE UTTERMOST

"Wherefore He is able also to save them to the uttermost that come unto GOD by Him, seeing He ever liveth to make intercession for them" (Hebrews 7:25).

WHEN in the writings of Paul you find the word "wherefore," you may know that it is a legitimate conclusion. Paul had a logical mind and he never drew a great conclusion from insufficient premises. The "wherefore" of this text brings before us the resurrection of JESUS.

Human priests fill their offices for a while, and then die and pass their duties over to another, but JESUS rose from the dead and continues to live. The resurrection is the key stone in the arch of salvation; remove that and everything is wrecked.

In the battle of Waterloo there was a stone house which Napoleon Bonaparte declared was the key to the situation. Time and again he threw the weight of his forces against that point, but they were repulsed with loss. If that stone house could have been taken, Waterloo might have meant victory for the French. If Satan and his infidel forces could disprove the resurrection of JESUS, it would mean victory for the powers of darkness.

But the resurrection stands out as a fact, like the sun in the heavens. Because He rose from the dead, He lives, and His life is our assurance of salvation.

Every word in this text is weighty, and if we emphasize one word at a time, the fulness of its meaning will appear. Wherefore HE is able. Write HE in capital letters. It means a personal Saviour. No it, however big or important, can save a soul.

- The Church has its place, but it is not a Saviour.
- Morality has its place, but it cannot save.
- Prayer has its place, but of itself it is not a saving power.

HE is able, and He needs no help. Let weakness lie limp upon His shoulder, and He will carry it safely home. JESUS is our personal friend.

- He has a mind that thinks for us,
- He has a heart that throbs with love for us,
- He has a hand that is ready to help us.

This personal relation draws and wins.

A woman missionary in a city prison declares that she had been preaching to the convicts for years without seeing a convert. She stood before them and proclaimed the Word, leaving it to GOD to bless. Though she saw no result, she continued this public proclamation.

While she went on a visit to Europe, another woman took her place. She was a timid, modest, shrinking little body, who felt that she had no ability for public speaking, but she asked the Warden for the privilege of visiting the criminals in their cells. The privilege was granted, and within a few weeks she had won three of the worst characters to CHRIST and a better life. It was done by personal contact.

JESUS did not remain in Heaven and simply send down a public proclamation of salvation. He came to earth, put Himself in touch with suffering humanity, wept with those that wept and rejoiced with those that rejoiced. "The Word was made flesh," and people can understand the Word made flesh better than when it is simply uttered in abstract sentences.

Wherefore He IS able. There is here an everlasting present. GOD was in creation and history; He will be in future judgment and glory, but we believe "that He is, and that He is a rewarder of them that diligently seek Him." We have not to go back to history or into the future to find Him. He is "Emmanuel, GOD with us."

He is always in speaking distance.

- In the silent solitude of an African forest Henry M. Stanley prayed, and GOD heard and helped.
- When Livingstone was alone dying upon his knees, in the African hut, GOD was present to comfort.
- When John G. Paton was surrounded by howling savages, some of them pointing their guns at his breast, he looked up to this ever-present GOD, and found protection.
- Roger Williams, wandering through the forests of New England, was guided by his Father's hand.

There is no place, nor time, nor condition from which GOD can be banished.

Wherefore He is ABLE. Who can measure the ability of CHRIST?

- He touches, and leprosy departs;
- He touches again, and sight is restored;
- He speaks, and the deaf hear;
- He speaks again, and the dead are raised.

At the marriage feast

"The conscious water saw its Lord and blushed."

He says, "Peace be still," and the storm ceases. At His word devils surrender. Rebuked by the majesty of His presence the mob recoils. Truly He is able. Our weakness, therefore, is the argument for trusting Him. His ability shines out through our inability.

While Private Darby, a Confederate soldier, was lying on the battlefield at Sharpsburg, he handed his Bible to a tall man who came along, and asked him to please send it to his mother, whose address he would find on the fly-leaf.

"No," said the tall man, "my dear boy, we will nurse you into health, and you shall take the Bible to your mother yourself." That tall man was Abraham Lincoln, who had the authority to order others to give the best attention to the wounded soldier, and in due time he was well enough to travel home. Private Darby had given himself up to die, but Abraham Lincoln secured his recovery. And every sinner who gives himself up to die may be cured by the Great Physician if he is willing to commit his case completely into His hands.

Sin has many phases, but no phase of it can prevail against the ability of CHRIST, if the sinner is willing that this ability should be exercised in GOD's way.

Wherefore He is able to SAVE.

Others may instruct and reform: only JESUS can save. His personality, His presence, His ability, are all pledged for our salvation. The word "save" implies sin.

- It has wrecked us, and we need to be saved from the wreck.
- It has polluted us, and we need to be saved from the pollution.
- It has afflicted us, and we must be saved from its malady.
- It has brought us into condemnation, and we must be saved from its guilt.

There is special encouragement for the sinner to confess that he is guilty, polluted, diseased.

- The confession of disease ensures the cure, for then the Great Physician will undertake.
- The confession of defilement ensures cleansing, for then the Blood will be applied.
- The confession of guilt ensures pardon, for it is written, "if we confess our sins He is faithful and just to forgive."

I have read of a man who was on trial for his life. The king sent him a pardon; which he kept in his pocket while the trial proceeded. Witnesses were examined, lawyers made their pleas, and the man was found guilty. Judge and jury were surprised at his calm demeanour during the trial. He looked as if he were indifferent to the whole proceeding. His calmness was explained when, after the verdict of guilty, he drew from his pocket a pardon from the king. He could afford to be calm when he had the pardon in his pocket.

And so every sinner can afford to plead guilty, because GOD has promised a pardon the moment a confession is made.

"Wherefore He is able also to save them to the UTTERMOST." There is no case too bad for Him to reach. There is no stain so fixed that He cannot wash it out. There is no life so wrecked that He cannot reconstruct it.

- John B. Gough, the drunken sot, is saved to the uttermost, and becomes a channel of salvation to thousands.

- Jerry Macauley, the river pirate, is saved to the uttermost, and by a consecrated life wins others to life.

- Saul of Tarsus, cruel in spirit but feeling that he is doing right in killing Christians, is saved to the uttermost.

- John Newton, the slave trader, is saved to the uttermost

- John Bunyan, the swearing tinker, is saved to the uttermost.

"He is able also to save THEM to the uttermost THAT COME UNTO GOD."

"Them... that come unto God" suggests a definition of salvation. Salvation means coming to GOD. While Agnosticism stands at the gate and shouts, "you cannot know God," the Christian presses his way into the very presence of GOD. He sees the light of His countenance, he hears His words of promise, he feels the touch of His loving sympathy, he receives from GOD the grace to help in every time of need.

THROUGH HIM gives the way of approach to GOD. No sinner needs an introduction to JESUS. He is always approachable. We come to Him just as we are, and He presents us as we ought to be before the Father.

It is said that the Prince of Wales met a little girl in front of the palace, crying, and on asking what was the matter, she said she wanted to see the Queen. The Prince kindly took her by the hand, and led her past the guards into the presence of the Queen. Through him she was introduced to royalty, and, if anyone really desires to see GOD, JESUS will lead him into His presence.

It is a comfort to remember that we can approach the humanity of CHRIST, and through that humanity reach Divinity.

GOD did not need to become a man in order that He might sympathize with us, but He did need to become a man in order that we might know that He sympathizes with us.

- He is touched with the feeling of our infirmities,

- He was tempted as we are tempted,

- He suffered as we suffer, and that in our consciousness brings Him closer to us.

The reason for His ability to save to the uttermost is clearly given in the words, "Seeing He ever liveth to make intercession for them."

CHRIST died, but He is not dead, and the image of a dead CHRIST is not a true object of worship. No dead CHRIST now exists. He lives, and the purpose of His life is to make intercession for His people.

"Five bleeding wounds He bears,

Received on Calvary,

They pour effectual prayers,

And strongly plead for me,

Forgive him, O forgive, they cry,

Nor let the ransomed sinner die."

JESUS lives to see that the purpose of His death shall be carried out.

A man in Auburn prison, New York, was ministered to daily by his daughter, who lived near the prison just for the purpose of waiting on her unfortunate father. She supplied him with food and everything that the prison authorities would allow. So JESUS, our living intercessor, is always ready to help us if we will gratefully receive His loving ministry.

To cut ourselves off by unbelief from the intercession of CHRIST is soul suicide.

An Italian nobleman, it is reported, buried one of his enemies alive by building a brick wall around him and over him, shutting out all air and light. Horrible, you say. Yes, truly, but not so horrible as to see a man burying himself alive by building up day after day a wall of sin and indifference around himself until the sunlight of truth and the air of grace have been forever shut out from his soul. Such suicide is inexcusable!

I beg of you cease to lay another brick upon this wall of indifference and sin about you. Come to GOD through CHRIST, link yourself with the living Saviour, and He will then be responsible for your salvation.

In a remote part of Scotland there is a stone bridge across a mountain stream. On the arch of the bridge are written the words, "GOD and me." The traveller very naturally asks what that means, and he is told that years ago a young lady, in crossing this stream, came very nearly being drowned. In her danger she vowed that if GOD spared her life she would build a bridge across that stream, and she had written on the arch the words, "GOD and me." It was her monument to GOD's care and power. She simply linked herself with GOD. So friend, link yourself with GOD through CHRIST, and your life will be a monument to His glory.

## 02.07. SAVING FAITH

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SERMON SEVEN -

SAVING FAITH

"Thy faith hath saved thee" (Luke 18:42).

FAITH is the channel of blessing from GOD to man, just as faith is the channel of blessing from physician to patient, from government to subject, and from parent to child.

- If the patient has no faith in the physician, his remedies will do little good.
- If a citizen has no faith in the Government, he is apt to resist its authority, and cut himself off from its blessings.
- If the child has no faith in the parent, there is little chance of the parent's moulding the child's character for good.

Everything that is worth saving is saved by faith. Take away faith in the Government, in the family, in the bank, in the railroad corporation, in the Church, and these institutions will fall to pieces of their own weight. Faith is the cement that binds their parts together.

Now GOD applies this universal principle to the realm of salvation. We are saved by faith. Without our faith GOD can be neither Physician, Father nor King. Unbelief destroys the channel of blessing. Let us study the faith of Bartimeus and we shall see the kind of faith that saves.

I. It is a faith that realizes its true condition

Bartimeus was a beggar and blind. He had doubtless known better days. The fact that his father Timeus is mentioned suggests that his family may have been one of note. He might have come to CHRIST and commended himself on the ground of his former wealth and position in society.

He might have said, "It is true that I am a beggar, but I am not one of the common beggars; there is good blood in my veins. I am proud of my ancestors."

There was no masquerading in false finery. He came in the rags of a beggar; he made a beggar's plea. He was willing to confess what he was.

And until the sinner has that sort of faith in himself, he is not apt to have saving faith in CHRIST. While he comes excusing his sin, or apologizing for it, he need not expect salvation. When a real sinner meets the real Saviour the result is real salvation. There is no use in covering the rags with a sham cloak of hypocrisy. GOD can see through it.

"Just as I am without one plea,

But that Thy blood was shed for me,

And that Thou bid'st me come to Thee,

O Lamb of GOD, I come.

"Just as I am, poor, wretched, blind,

Sight, riches, healing of the mind,

Yea, all I need in Thee to find,

O Lamb of GOD, I come."

Matthew tells us there were two blind men. Bartimeus only is mentioned by Mark and Luke, because he was the one whom everybody knew. He had a fellowship of suffering with his more obscure brother. It is to his credit, however, that he did not organize a blind man's club for the preservation and propagation of blindness. Such things exist to-day. I heard not long ago of an infidel club. That means, of course, that some men who are blind to GOD and His truth have organized for the purpose of cultivating blindness and shutting out the light from themselves and others. They are poor blind beggars and proud of it. It is a pitiful sight. CHRIST can do nothing for them until they begin to desire a better condition and come to Him for healing.

II. It is a faith that inquires

Bartimeus heard the stir that CHRIST was making among the people. There was a crowd surging along the highway after Him. Hearing the multitudes pass by he asked what it meant.

The multitude then, as now, are interested in JESUS. "The common people heard Him gladly." When the real CHRIST appears among the people, they are not indifferent to His claims. The real JESUS sympathizes with the weak and the oppressed. When such a Saviour is preached in the pulpit, the people come to hear Him.

He has made a stir in the world. If we will listen we can hear in history the tramp of the multitude that follow Him. In the literary world His name inspires the best poetry and prose. In the world of commerce He is felt. When Carey went to India, there was not a grammar of the language. When Morrison went to China, he found no helps for the study of their difficult tongue.

Missionaries of the cross were the only ones who would take the time, and give their strength to mastering difficult languages in order that they might convey to the people the message of salvation through CHRIST. As a result, the nations of the world are now joined in commercial relations as never before.

In the world of fine art the name of JESUS has inspired the finest paintings, the sweetest music, and the grandest architecture. When Haydn was old, he attended a concert at which his own masterpiece, "The Creation," was sung. It begins, you know, with a representation of chaos and darkness, by grating sounds and some discordant notes; then "Let there be light" bursts upon the audience in a very cyclone of melody.

When this point was reached, the old musician, unable to contain his feelings, arose and pointed upward, as if to say, "That came from GOD." So the masters of music, painting, and architecture may point to CHRIST as the Author of their highest inspirations.

Every battle for the liberation of the oppressed, every institution for the education of the orphan, every movement for the protection of the weak against the strong, means that JESUS is still in the world rousing the people to noble endeavour.

The state of mind which leads one to inquire the reason of this, and to investigate the claims of CHRIST, is a mark of strength. To sit by the highway of time with stolid indifference to such a world movement is not to one's credit. What CHRIST is doing in the world to-day should arouse a spirit of inquiry, and make all who are blind to His Deity ask questions, and seek to answer them by searching investigation. The result of such inquiry will be the confirmation of His claims.

### III. It is a faith that prays

"Jesus, thou Son of David, have mercy on me." He pleads no merit; he recognizes guilt somewhere. Whether his blindness was a result of sin we know not, but he knew that he was a sinner at heart.

- The spirit that makes light of sin fosters blindness of soul.

- The spirit that confesses sin shows true nobility.

To acknowledge a fault, and seek to correct it, is an honour; to hide it, that we may foster it, is a shame.

"Jesus stood." The cry of the penitent soul stops Him.

I can imagine Him paying little attention to a triumphal procession entering the gates of the city with bands of music and rich trophies. He cares little for such gew-gaws of earth, but He is as sensitive to the cry of a penitent soul as a mother's heart is to the cry of her child. A broken heart always has the right of way to JESUS.

Everything else, however important, is laid aside while He attends to the cry for mercy. Let no penitent sinner feel that the GOD Who has the care of the universe is too busy to look after his case.

### IV. It is a faith that fights its way to success

It was a sad fact that the disciples of JESUS sometimes failed to show His spirit of sympathy.

They told the blind man to hold his peace, but "he cried so much the more. Thou Son of David, have mercy on me."

He would not be silenced; his need was too great. The followers of JESUS should be careful not to hinder rather than help seekers after sight.

But indifference may be a quiet rebuke which says, "Hold [your] peace."

A thoughtless criticism of the sermon may have the same effect. These chilling words might have driven away a less courageous soul than Bartimeus, but his sense of deepest need made him stand his ground and fight his way. Those who would come to JESUS must sometimes press through no little opposition. Where the hand of encouragement should be given the word of rebuke is sometimes spoken.

Bartimeus had assurance that JESUS wanted him, and that was enough to make him brave against all opposers.

"I'll go to JESUS though my sins

Like a mountain rose,

I know His courts, I'll enter in,

Whatever may oppose."

V. It is a faith that expresses its great need

JESUS said, "What wilt thou that I shall do unto thee?"

He might have replied, "Give me some money, Lord, that I may be relieved for several days, at least, from begging; give me a home and friends to take care of me." No, no, Bartimeus was wiser than that.

He knew that his deepest need was not money, or clothing, or shelter, but sight. His poverty was the result of his blindness, and if the blindness can be cured, everything else might be remedied.

Prayer is need packed till it takes fire.

Our deepest needs should be satisfied first.

- You need an education? Seek it, but not until your soul has been brought into right relations with GOD.

- You need money? Make it, but not until you have secured the riches of grace in CHRIST JESUS.

Let not the good hinder the best. "Seek ye first the kingdom of God, and His righteousness: and all these things shall be added." May GOD save us from the illusion that if we seek successfully these things, the kingdom of GOD shall be added. Let us put first what GOD has put first. Soul-sight is our deepest need. May we be satisfied with nothing less than the best that CHRIST can give us.

VI. It became a faith that followed JESUS

He may have had a wife and children in some humble home, and his heart yearned to look into their faces, but CHRIST Who had given him sight was so attractive that he could not leave Him; he must gaze into His loving countenance and use the new eyes he had received in beholding His beauty.

I have heard of a man who had lost his sight, and it was restored by an eminent physician. After several days in a dark room, the man's wife and children were brought in, and he looked into their faces for the first time in years, and then he exclaimed, "Oh, where is the man who gave me my sight; his face should have been the first upon which I looked."

Thus felt Bartimeus.

CHRIST was to him all and in all. To be with Him was his delight, to hear His voice his joy, and now forever to do His will his highest ambition.

## VII. Such a faith glorified JESUS

The word does not mean that he followed along the way shouting Hallelujah and singing. It has in it the idea of showing forth the excellence of another.

Bartimeus, when he met his old friends, told them of what JESUS had done for him and could not say enough in His praise. I can see him approaching a group on the street corner and pointing to the Master across the way as he says, "There is the Man who gave me my new eyes; let us go and worship Him together."

And he was such a man as CHRIST could afford to take with Him as a sample of His gracious work. The new eyes spoke for themselves. Does our following CHRIST really glorify Him? Are we such samples of grace that others looking upon us are reminded of our Lord?

## 02.08. HOPE FOR BACKSLIDERS

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### SERMON EIGHT -

#### HOPE FOR BACKSLIDERS

"I will heal their backsliding" (Hosea 14:4).

THE Book of Hosea is GOD's message to the backslider. Follow the name of Ephraim through the book, and you will see the experience of an impenitent backslider. He is

1. GOD-FORSAKEN. "Ephraim is joined to idols, let him alone" (Hosea 4:17). What can GOD do for a man who will not confess and forsake his sin, except just let him alone? And to be let alone of GOD, while sin works in us its direful results, is a pitiable state.

2. DESOLATE. "Ephraim shall be desolate in the day of rebuke" (Hosea 5:9). Without GOD the backslider's condition becomes desolate indeed, and loving rebuke, which he resents, increases the desolation.

3. OPPRESSED. "Ephraim is oppressed and broken in judgment" (Hosea 5:11). Desolation becomes oppression. Emptiness becomes burden. The judgments of GOD, if they lead to repentance, will bless us, but if we resent them, they will break us. When we violate law, physical or moral, we do not break the law so much as it breaks us.

4. FALSE. "They commit falsehood" (Hosea 7:1). "Ephraim compasseth me about with lies" (Hosea 11:12). The backslider's life is apt to be a living lie. He tries to appear happy, when he is really miserable. He poses for a good man, when he knows he is bad. Hypocrisy becomes a habit with him.

5. INCONSISTENT. "Ephraim is a cake not turned" (Hosea 7:8). He is overdone on one side and underdone on the other. On the side of formal ritualistic observance he is apt to be overdone; on the side of genuine, solid, Christian living he is underdone. The backslider often tries to make up for his lack of piety by excess of religious form. His songs and responses on Sunday may be loud, while his living during the week is low. He "is a cake not turned," burnt on one side and raw on the other.

6. FOOLISH AND COWARDLY. "Ephraim also is like a silly dove without heart" (Hosea 7:11). The dove is a symbol of gentleness, and the backslider, though he may be gentle, is certain to be silly. He will talk and act foolishly. The language of Zion on his lips sounds silly; it lacks the ring of reality. His prayers are without heart, and when he is asked to do something for CHRIST, he is too cowardly to undertake it.

7. SELFISH. "[Ephraim] is an empty vine; he bringeth forth fruit unto himself" (Hosea 10:1). Like the vine that bears no clusters of grapes for others, but keeps all its life of root and branch simply to add to its own length and leaf, the backslider holds his own, and builds up only himself. He seeks his own profit and pleasure. He uses his money in advancing his own interest. He begins to

talk against foreign missions, because he cannot see the good of sending men and money to the heathen while there is so much need at home. He is afraid that somebody will get something out of him. He hates collections, because they bring nothing to him, but are an attempt to gather fruit from the empty vine of his stingy soul. Not what can I give, but what can I get? is the question he asks of everything he sees. He begins to be a Dead Sea taking in a Jordan of blessing and holding it without an outlet. The result is emptiness, for not a living thing thrives in the waters of his selfish life.

8. UNSATISFIED. "Ephraim feedeth on wind, and followeth after the east wind" (Hosea 12:1). The backslider misuses the gifts of GOD. Wind is good as breath, but bad as food. If he would breathe it, he would be invigorated, but his eating fills him with emptiness and distress. So the gifts of GOD received gratefully and used rightly will bless and satisfy us, but received without gratitude and used only upon self, they do not satisfy the soul. And the backslider turns from the solid food of GOD' s Word to the wind of light literature; from the satisfying manna of truth to the east wind of fiction.

He ceases to relish the table of the Lord, spread Sunday after Sunday in the sanctuary, while he feeds upon the wind of the theatre during the week. He neglects the strengthening meat of GOD's service, and runs after the east wind of the dance and the card party. If he is not poisoned by the malaria in it, he soon becomes a weak, emaciated invalid, because his soul has been starved by the lack of nourishment. He is a spiritual suicide.

9. VAINGLORIOUS. "When Ephraim spake trembling, he exalted himself" (Hosea 13:1). The backslider has lost the steady accent of faith. His voice trembles with fear. He begins to doubt everything and everybody. The sound of the wind upon which he feeds frightens him. He is restless at church, at the theatre and dance. He fits nowhere. But he must brace up and assert himself. He becomes self-conscious, and soon swells with vanity. He magnifies the self-element in religion. His motto is "that if a man does not esteem himself very highly, no one else will esteem him."

The trembling doubter has developed into a boastful Pharisee. He quits praying, for "Why should a man of so much importance be all the time begging GOD to help him? GOD helps those who help themselves." The inflation of self has at last well nigh excluded GOD from his life. The knowledge that puffs up has banished the love that builds up. He has become a walking, talking capital I.

For such a backslider there is no hope, so long as he is impenitent, but hope dawns the moment he returns to GOD, and confesses his sin. "O, Israel, return unto the Lord thy God, for thou hast fallen by thine iniquity. Take with you words, and turn to the LORD: say unto him, Take away all iniquity, and receive us graciously" (Hosea 14:1-2). After such a full confession, without excuse or palliation, GOD begins to deal with His penitent child in the most gracious and tender manner:

1. HE HEALS. "I will heal their backsliding" (Hosea 14:4). There are two kinds of healing. One has to do with wounds, the other with disease. Some soldiers on campaign need the healing of wounds; others of disease; and still others, sick and wounded, need both kinds of healing. Sin treats some as the robbers on the way from Jerusalem to Jericho treated the traveller. It cuts and bruises, leaving them half dead. They are surprised, overtaken in a fault. Almost before they know it they were attacked and hurt. They need the treatment of the good Samaritan, who took the

wounded man in hand and cared for him until his wounds were healed. With other backsliders sin is a deep-seated disease, and needs constitutional treatment.

Blessed fact it is that JESUS CHRIST is surgeon for the wounded, and physician for the diseased. His blood is equally good for wound and disease. We need not stop to discuss the different methods of treatment. The fact that healing is possible is the thing which interests us now, and we can safely leave the methods to the physician into whose hands we have placed our case.

2. HE LOVES. "I will love them freely." The word "freely" means that He loves of Himself, not because He sees traits of character that call forth His love, but just because He cannot help it. It is His nature. The backslider is apt to be discouraged by the thought that GOD does not love him, because by his sins he has made himself so unlovely.

It is true that a backslider is an unlovely character, but, take heart, GOD does not love you because you are lovely, but because He is loving. The spring of love is not in you, but in Himself. He is a fountain of love, and fountains, you know, do not have to be induced to flow. The water is sent forth by an inner force. When the water must be drawn, it has ceased to be a fountain. Backsliding brother, bring the empty vessel of your penitent soul beneath the overflowing fountain of GOD's infinite love, and be filled with His fulness.

3. HE DRAWS NEAR. "I will be as the dew unto Israel" (Hosea 14:5). The dew does its work by gentle contact, and it is quiet in its working. There is no sound of saw or hammer. GOD is as the lion against those who refuse to repent. He is as the dew unto every penitent soul, reviving weak and struggling life. "But," says the backslider, "I am in the dark, I have no comfort." Yes, but remember, the dew does its work in the dark. It distils in the night. In the night of your penitent grief let GOD deal with you in gentleness and love. This gentle dealing in the dark will prepare you for His coming as the morning, when your soul will be filled with the light of the sun of righteousness.

4. HE GIVES GROWTH. "He shall grow as the lily." The lily grows rapidly. And when a backslider has truly repented, he may grow in grace with great rapidity. While living in sin he has not grown a particle. He has been stunted and withered. But with a consciousness of being healed, and loved freely, and now enveloped in GOD's care as the plant is enveloped in the refreshing dew, he cannot help growing like the lily.

5. HE GIVES STABILITY. "He shall... cast forth his roots like Lebanon." The lily is frail. You can break it or uproot it with your finger. But not so with the cedar of Lebanon. Its roots go deep into the earth, and wrap themselves around the rocks. It can stand in the face of the storm, and defy its fury. So the penitent backslider, while he grows rapidly like the lily, will become stable like the cedar. He fell because he lacked stability, but his sad experience has taught him not to rely at all upon his own strength, while he leans with all his weight upon the strength of GOD. Peter, by his unhappy fall at the trial of CHRIST, was cured of all boasting; he never fell again. He has now become truly a rock in his resistance of evil. David's fall was shameful, but his recovery was complete, and he never fell again. He grew like the lily, and was as strong as a cedar in Lebanon.

6. HE MAKES HIM BEAUTIFUL. "His beauty shall be as the olive tree" (Hosea 14:6). The beauty of the lily is in its delicate texture and colouring. A touch or blot will mar it, and once marred it can never be restored.

The backslider need not expect to recover the virgin beauty of the lily which he had before sin blurred and bruised him. The scars of sin will remain even after the wound has been healed.

The olive tree, on the other hand, may not be in itself beautiful. It is often gnarled and crooked. Its beauty is chiefly in its fruitfulness. When the tree is full of olives you forget the unsightliness of its trunk and branches, while you gaze at the beauty of its fruit. So the penitent backslider, while he mourns the loss of the lily's beauty, may rejoice in the beauty of the olive's fruitfulness.

As Peter thought of his shameful backsliding, he doubtless strove to be more fruitful. He may have preached better at Pentecost as he thought of his swearing at the trial of JESUS, because he wished to make amends for the harm he had done. David, after his broken-hearted penitence, bore the fruit of the Fifty-first Psalm.

May GOD help us to make up for the loss of lily beauty by the beauty of olive fruitfulness.

## 02.09. THE WORLD'S ONLY NEED

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SERMON NINE -

THE WORLD'S ONLY NEED

"I determined not to know anything among you, save Jesus Christ, and Him crucified" (1 Corinthians 2:2).

THOUGH Paul's first vision was of the glorified CHRIST, he did not glory in the glorified.

In the light of the glorified, he came back to the crucified for his glorying. So that in his letter to the Galatians he can say, "God forbid that I should glory, save in the cross of our Lord Jesus Christ."

I am aware that this text is sometimes explained in the light of local limitations, that at Corinth Paul is determined not to know anything "save Jesus Christ, and Him crucified," though he might know other things elsewhere. But will you bear with me as we consider this subject - "Christ, and Him crucified," the world's only need, in all ages and all countries.

Leonardo da Vinci took a friend to criticize his masterpiece of the "Last Supper," and the remark of the friend was: "The most striking thing in the picture is the cup." The artist took his brush and wiped out the cup, as he said, "Nothing in my painting shall attract more attention than the face of my Master."

Such was Paul's thought and theology.

My subject, therefore, is "Christ, and Him crucified," the world's only need for salvation, for propagation, for civilization, for glorification.

I. "Christ, and Him crucified," THE WORLD'S ONLY NEED FOR SALVATION

We need, first of all, to define the word, if we can. It is too deep, too broad, and too high for accurate definition, but we may touch the fringes of it, and receive blessing in the touch. What is meant by "Christ, and Him crucified?"

CHRIST said "I am... the Truth," and it is the nature of truth to defend itself. It bears a sword - "the sword of the Spirit, which is the Word of God," and its mission is to use the sword. But "Christ, and Him crucified" means incarnate truth forgetting to defend itself, as it gives itself in sacrificial service.

CHRIST is Light, and it is the nature of light to display itself; but "Christ, and Him crucified" means light refusing to display itself, while it gives itself for those in darkness - light willing to be obscured that others may have sight and light.

CHRIST is Life, and it is the nature of life to protect itself; and when that goes too far, it is cowardice; but "Christ, and Him crucified" means life forgetting to protect itself, as with sacrificial spirit it gives itself for the dead in trespasses and sins.

CHRIST is Power, and it is the nature of power to exert itself; but "Christ, and Him crucified" means power restraining itself, holding itself back, refusing to exert itself, in order that it may give itself for the weak and the helpless.

CHRIST is Holiness, and it is the nature of holiness to cultivate itself; but "Christ, and Him crucified" means holiness not caring to cultivate itself while it gives itself in sacrificial spirit.

CHRIST is Wisdom, and it is the nature of wisdom to admire itself; but "Christ, and Him crucified" means wisdom forgetting to admire itself while it gives itself for the foolish and the ignorant.

CHRIST is Love, and it is the nature of love to enjoy itself; but "Christ, and Him crucified" means love refusing to enjoy, love assuming burdens, love willing to bear pain, love giving itself in sacrificial spirit for the unlovely and the ugly.

Sum all this up, and we have a partial definition of the meaning of "Christ, and Him crucified" - sacrificial truth, sacrificial light, sacrificial life, sacrificial power, sacrificial holiness, sacrificial wisdom, sacrificial love - all incarnate in Christ; "Christ, and Him crucified," Heaven's best for earth's worst. "And I, if I be lifted up from the earth, will draw all men unto Me."

Truth, as it defends itself, may not be attractive. The sword-point is not apt to attract. Light, as it displays itself, is not apt to be attractive. Life, as it protects itself, and Holiness as it cultivates itself, are not so attractive. Power, as it exerts itself, may be attractive or not. Wisdom, as it admires itself, and Love, as it enjoys itself, are not most attractive.

It is the sacrificial spirit that makes truth, light, life, power, wisdom, holiness, and love attractive. "I, if I be lifted up... will draw . . . This He said, signifying what death He should die." Not the CHRIST of truth and light, not the CHRIST to be admired, not the CHRIST of power, not the CHRIST of love that merely enjoys itself in self-complacency, but the CHRIST who gives Himself, is the CHRIST that attracts.

"Christ, and Him crucified," is the world's only need for salvation. Did you ever feel the sense of sin's guilt, and have the consciousness that in "Christ, and Him crucified" there is forgiveness, there is justification? Forgiveness and justification will attract the guilty.

## II. "Christ, and Him crucified," THE WORLD'S ONLY NEED FOR PROPAGATION

"Except a corn of wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit." Philip, coming to CHRIST, said, "There are some Greeks who would like to see Thee." Did the Lord JESUS reply, "Bring them along; I will be glad for your Greek friends to see Me?"

With an abruptness that at first is surprising, He said, "The hour is come when the Son of man should be glorified. . . . Except a corn of wheat fall into the ground and die, it abideth alone." "Philip, if your Greek friends see Me now, they will not see JESUS; they will see the Son of man and the Son of GOD, the God-Man, the perfection of humanity and Deity; but the only way to see JESUS is to behold Him in the process of dying. Except a grain of wheat fall into the ground and die, it abideth alone; and herein, Philip, is the process of propagation."

It is by the process of dying that the wheat multiplies, and it is by the process of CHRIST's dying that CHRIST multiplies. You are Christians, not by the life of JESUS, but by the death of JESUS:

"Christ, and Him crucified" - the dying grain of wheat, with a view to the harvest; and just as that principle is incarnate in the Christian life, missionary enterprise results in converts.

Just look at it for a moment. Truth with the sword - does that make many converts? It gratifies some Christians to see the preacher in the arena. We like to see a conflict, and it may be needed for the defence of the truth; "Earnestly contend for the faith which was once delivered unto the saints."

It may be needed for the strengthening of faith; but truth on the altar makes more converts than truth in the arena. Truth ablaze for GOD, with sacrificial spirit, will multiply converts, while the flourishing sword may simply confuse and antagonise.

Then, light displaying itself - does that attract and multiply converts? What is light?

Geologists tell us that during the carboniferous era there were great forests - forests taking in the light from the sun into leaf and limb, trunk and root; and then there came revolutions by which these forests were buried under the ground, and by processes of heat and pressure the coal-beds were formed.

We dig out the coal, and put it through a process of combustion. That liberates the light which was conserved from the sun, and locked up in the black coal, during the centuries.

How does CHRIST become the Light? Through the sermon on the Mount? Nay, verily. Through the parables and the miracles? No; they are but reflections of the Light. It is by the process of combustion on the altar. Out from the altar fires of Calvary there comes the Light that was conserved from Heaven, and the Spirit turns to Christians and says, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice."

It is by the process of combustion that the Christian becomes light. "I am the Light of the world." "Ye are the light of the world," said JESUS.

I remember in my early ministry preaching a sermon from that text on "Christians as Reflectors of Light," and it is possible to make some nice points. The reflectors must be at the right angle, and the dust must be kept off, and so forth; but it was a cold sermon; reflection is a cold process.

You cannot raise a crop by moonlight; you must have the rays directly from the sun. It does not say that Christians are reflectors of light, but "Ye are the light," the light that is made by the process of combustion while upon the altar of GOD.

As CHRIST became Light through death, we become light by the sacrificial spirit.

The great mission of Satan is unveiled by Paul, when he says, "Satan himself is transformed into an angel of light." The Mission of Satan is to give light; he displays light; and if by giving light - scientific light, philosophic light, theological light, any sort of light - he can satisfy men without the light of "Christ, and Him crucified," he has accomplished his purpose.

Light made by the process of sacrifice is the need of the world for the propagation of the Gospel.

So also with life. It is life sacrificed that multiplies converts. The missionary who safely guards his health and his income, his home, his family, and his luxuries, will not make many converts. The

missionary who simply tries to live in the best way possible will not multiply converts. It is the missionary on the altar, the missionary ablaze, the missionary with Calvary in his heart, that multiplies converts. Life that merely protects itself has no power of propagation.

As that is true of light and life, so it is with holiness. It is well to cultivate holiness, and I presume Holiness Conventions are good in their way. They enable us to study the principles of holiness, and they make us a trifle more holy as we feed upon the truths that reveal Biblical holiness, but I do not remember ever having heard of a Holiness Convention where there were many converts.

The mere cultivation of holiness, somehow, does not propagate.

Holiness on the altar, holiness ready to be consumed, holiness active for GOD, is the power that propagates. Be ye perfect, be ye holy, as GOD is holy. Be it, but be careful not to say it. Let your wife find it out, and as soon as she finds it out she will gossip it all over the town. Everybody will soon know about it.

The sun does not ring a bell and say, "I am shining!" It just shines. And it is holiness that is ablaze, forgetful of itself in its own cultivation, that propagates the Gospel and multiplies converts.

Power can compel without convincing; can drive without persuading. But it is power on the altar, power being consumed for the sake of the weak - in other words, it is "Christ, and Him crucified."

If the twelve legions of angels had come, they could have destroyed His enemies, but there would have been no propagation, no multiplication. It was holding back the twelve legions of angels - the grain of wheat dying - which brought the harvest.

So, certainly, with wisdom and love. Love refusing to enjoy, love giving itself out, thus becoming so attractive that it almost mesmerizes. The most repulsive scene of this world was witnessed just outside the gate - three men hanging on a cross apiece; and One in the centre, with the marred face, the clotted blood, and the broken heart.

I would go across a continent to keep from seeing it. The tragedy of the crucifixion is awfully repulsive, but underneath the tragedy there is a fascination, there is a beauty, there is an attraction, that holds me against all counter-attractions.

I was on a battle-field some time ago, and I confess that the description of that battle almost curdled my blood. It was such terrible carnage; I will not harrow your feelings by repeating it. And yet in the midst of that scene of carnage is a monument reaching up towards the clouds. Did they build that to carnage? No, they built it to the deeper meaning; they built it to the sacrificial spirit that was manifested in that battle. You may walk the streets of London, and you will find, with scarcely an exception, that the monuments you see were built not to external repulsions, but to the deeper meaning of the Cross, self-sacrifice for the good of others.

### III. "Christ, and Him crucified" is THE WORLD'S ONLY NEED FOR CIVILIZATION

Civilization is made up of truth, light, life, holiness - spell it "righteousness" if you will - power, wisdom and love. You will find civilization in pagan lands with a large measure of truth defending itself, light displaying itself, life protecting itself, power exerting itself, holiness cultivating itself, wisdom admiring itself, and love enjoying itself; but only in Christian civilization do you find the

high type manifested by the spirit of "Christ, and Him crucified."

If everybody in England and her Colonies would receive "Christ, and Him crucified," with all which that means, you would settle every public problem that perplexes statesmen to-day.

You would settle the divorce problem in a week, because if every husband loved his wife well enough to die for her, and every wife loved her husband well enough to die for him, the divorce lawyer would have to retire from business.

You would settle the war problem in less than a week. If everybody loved everybody else well enough to die for them, they would not kill them.

"Christ, and Him crucified" would settle the Capital and Labour problem in ten minutes. If every employer loved every employee well enough to die for him, and every employee loved every employer well enough to die for him, we should never have another strike.

If everybody accepted and loved "Christ, and Him crucified," it would settle the drink problem. If everybody loved everybody else well enough to die for them, they would not kill them with drink.

"Christ, and Him crucified" would settle every problem that perplexes the public mind.

"Christ, and Him crucified" is the solution of politics, economics, statesmanship, and religion.

- Let our universities crown Him, and learning will have the right relation to everything else in Heaven and earth.

- Let our business men crown Him, and commerce will have the right relation to everything else.

- Let the home crown Him, and it will be a vestibule of Heaven.

IV. Finally, "Christ, and Him crucified" is THE WORLD'S ONLY NEED FOR GLORIFICATION

There is a civilization beyond anything we have attained. We have a description of it in the book of Revelation.

A Redeemed Municipality coming down out of Heaven, "prepared as a bride adorned for her husband." No tears, no heart-break, no sin, no cemeteries. It is a city with streets, and order, and law, and life and glory. We call it Heaven, and you will agree with me that it is the climax of civilization.

Now, let us go through the gates ajar; listen a moment, and look while we listen. John says, "I beheld... in the midst of the throne... a Lamb as it had been slain." Then he goes on to say, "I heard the voice of many angels . . . saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."

That makes Heaven - the enthronement of CHRIST and Him crucified; the enthronement of truth, light, power, holiness, wisdom and love in the person of CHRIST - all sacrificial - and that is the opposite to hell.

The living CHRIST with the marks of the cross enthroned makes Heaven.

In Heaven as He rules and reigns, all the redeemed and the angels give Him His due. "Worthy is the Lamb that was slain"; and the Standard of Worth in Heaven is "Christ, and Him crucified." If John should meet Paul on the streets of glory, and say, "Paul, how much do you think Peter is worth?" Paul would not think of gold, for they pave the streets with it there; he would think, "How much is Peter like the slain Lamb, like CHRIST and Him crucified?" The standard of character in glory, in this perfect civilization, is "Christ, and Him crucified."

Sacrificial truth, light, life, power, holiness, wisdom, and love, still incarnate, ruling in the glory. Shall we wait for it? I am glad that we are going to Heaven, but I am more glad that Heaven can come to us, and just as "Christ, and Him crucified," is preached and received, we have the building up of Heaven's civilization on earth.

Not only the imparting of GOD's salvation, and the method of propagation, and the civilization that is here, but the glorification of civilization itself is "Christ, and Him crucified," enthroned, mastering the minds, hearts, pleasures, and businesses of men, while we wait for the coming of the King in glory, when the reserves shall be called out for the final charge and victory.

While we wait for the day-dawn, let us seek to establish Heaven's civilization in our own hearts, in our churches, in our land, in our world, and Heaven will have come to us before we go to Heaven.

## 02.10. HOW TO PRAY

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SERMON TEN -

HOW TO PRAY

"After this manner therefore pray ye" (Matthew 6:9).

LUKE tells us that as JESUS was praying in a certain place, when He ceased, one of His disciples said unto Him, "Lord, teach us to pray."

This disciple had heard JESUS preach, but he did not feel like saying, "Lord, teach us to preach." He could learn to preach by studying the methods of the Master. But there was something about the praying of JESUS which made the disciple feel that he did not know how to pray; that he had never prayed, and that he could not learn by listening even to the Master as He prayed.

There is a profound something about prayer which never lies on the surface. To learn it, one must go to the depths of the soul and climb to the heights of GOD. The importance of it cannot be over-estimated.

Luther's motto gives us the secret of success along all lines: "To have prayed well is to have studied well."

To have prayed well is to have preached well, to have written well, to have worked well, to have resisted well, to have lived well and to have died well. Prayer is the key to success. Not to pray is to fail. To pray aright is never to fail.

How infinitely important, then, that we should know how to pray; and CHRIST tells us how.

### 1. PRAY GENUINELY

"When thou prayest, thou shalt not be as the hypocrites are." The word "hypocrite" means primarily "a play actor." In prayer, do not act a part. It is not saying a form of words in a certain posture of body. Seriousness can be simulated.

An actor can play a serious part. Earnestness can be simulated. An actor can play an earnest part. Even tears can be simulated. But there is no playing the part of genuineness. Make-believe genuineness is impossible, for genuineness has to do with the inner reality. Genuineness is character, that GOD sees, and in it there is no acting a part before GOD. He sees through all pretence. In prayer be genuine, for you are dealing with GOD. Prayer is a personal transaction between the soul and GOD.

### II. PRAY SECRETLY

"When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." "When thou prayest" means literally, "Whenever thou prayest."

Let all thy praying be in thy closet with the door shut; everything and everybody shut out except GOD and you. "Pray to thy Father which is in secret," and then the answer will be no secret. It will be known that GOD answers prayer.

Does this mean that I shut myself up in some private room to pray? Yes, you can do that, and ought to do it as often as possible. But entering a room and locking the door does not always mean mental privacy. A thousand things may follow and so occupy our attention that we shall not pray at all.

Our form of words will be but an actor's part. Pretending to be occupied with GOD, we are really occupied with things that distract us. And in the presence of others, even of a great congregation, the public prayer may be so occupied with GOD as to be a personal, private transaction with Him.

Even in the presence of others we may enter into the closet and shut the door to all distractions while we pray to "[our] Father which is in secret."

All real prayer is private, GOD the only auditor. The presence of the audience may suggest praise and petition, but the prayer is not a dealing with the audience at all, but only with GOD.

In preaching we speak to the people for GOD, and in public prayer we speak to GOD for the people. Yet no real prayer is public in the consciousness of him who prays. The actor in prayer "[loves] to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men."

JESUS says, "They have their reward." They will be seen of men, and that is all they will get. Men will call them very religious, and perhaps praise their prayers as eloquent, but GOD pays no attention to them. If they would receive from GOD, they must come to Him so filled with desire for His favour that they are oblivious to the praise or blame of men.

Prayer may be public or private, but it must always be secret in the sense that it is a personal transaction between the soul and GOD. Even if a thousand people should join in the same prayer, only those would really pray who deal personally with GOD. There are no proxies in prayer. We pray for one another, but not instead of one another. I may intercede for you, but I cannot do your praying for you. To do so would be to curse rather than to bless you.

The meaning of the Greek word translated "closet" is very suggestive. It's primary meaning is "storehouse" or "barn," a place where valuables are kept. It is the word JESUS uses in Luke 12:24, when He speaks of the ravens not laying up in storehouse or barn.

It is the word "storehouse" in the Septuagint of Deuteronomy 28:8 : "The Lord shall command the blessing upon thee in thy storehouses." It is the word translated "barn" in Proverbs 3:10 : "So shall thy barns be filled with plenty."

The idea of secrecy came out of the fact that men usually store their valuables in a secret place, and the word came to mean an inner chamber, because the wealthy often had such a secret room in their houses for the storing of valuables. "When thou prayest," says JESUS, "enter thou into thy secret treasure chamber."

The place of real prayer is the Christian's treasure chamber. He is there in the midst of the treasures of grace which GOD has given him, and it is there that GOD enriches him more and more; but in the secret place of the Most High where He dwells, he is rich in love, joy, peace, and all the fruit of the Spirit.

In the conservatory, where flowers and fruits are cultivated, there is no winter. The snow may fly on the outside, and cold winds may blow, but inside there is summer warmth. The place of prayer is the conservatory of the soul, lighted by Heaven's light and warmed by Heaven's warmth, and adorned with Heaven's beauty.

### III. PRAY DEFINITELY

"When ye pray, use not vain repetitions, as the heathen do; for they think that they shall be heard for their much speaking." "Use vain repetitions" is one word in the Greek, and means primarily "to stammer."

The stammerer repeats his words in a meaningless way; and in prayer we are not to do that, GOD wants us to express our needs in a clear, intelligent manner.

Saying prayers over and over and counting our beads so as to keep account of the number of times, has no merit. That is the way the heathen do, but JESUS says, "Be not ye therefore like unto them."

The heathen think they must gain their GOD's attention and make an impression upon him in behalf of their petitions. Not so our GOD, for He knows what we have need of before we ask Him. The asking is for our sakes, that our faith and love and hope may be exercised and strengthened.

### IV. PRAY FRATERNALLY

"Our Father." We have seen that real prayer, though public, is secret, in that it deals with GOD alone; and now it appears that even solitary prayer should be social. We are so united in family ties to all Christians that one of us cannot suffer without all suffering, and none of us can rejoice without all rejoicing. A blessing upon one is, therefore, a blessing upon all, and a curse upon one is a curse upon all.

"I," "me," and "my" do not appear in this prayer; while "we," "us" and "our" occur nine times.

The phrase "in Heaven" is worthy of our study. To the Jewish and Oriental mind there were three heavens.

- The first was the region of air and cloud where winds blow, thunder peals and lightnings flash.
- The second Heaven was the region of sun, moon and stars - the sidereal heavens, vaster to our vision since the telescope was invented.
- The third Heaven to which Paul was caught up, whether in the body or out of it he could not tell (2 Corinthians 12:2) was the region of GOD's throne and glory, the home of the angels.

Now, "Our Father" is in all these heavens. He rules supreme. Astrologers taught that the stars ruled over the destinies of men: to be born under an evil star was a very bad omen; the moon struck people with madness. "Our Father" is the GOD of the sun, moon and stars. He is great

enough to fill the infinitude of space. Because we are under His care, the sun shall not smite us by day, nor the moon by night. Sun, moon and stars are obedient servants, doing His will. "Our Father" also rules in the elements of air and clouds.

There is a "Prince of the power of the air." He is a rebellious prince, usurping a portion of our Father's dominions; but we are not afraid of him. Wind, cloud, cold and heat, thunder and lightning are the messengers of GOD. The devout Jew listened for his Father's voice in the thunder and saw the flash of His eyes in lightning; and he was not afraid.

"GOD moves in a mysterious way,

His wonders to perform;

He plants His footsteps in the sea,

And rides upon the storm."

#### V. PRAY REVERENTLY

"Hallowed be Thy name." Though children, crying familiarly "Abba, Father," we must not forget to be reverent. The pious Jew had such reverence for the name of Jehovah that he never pronounced it. It lost its vowel points by disuse, so that Hebrew scholars differ to-day as to how it ought to be pronounced. Let no word pass our lips which in any way takes the name of GOD in vain.

#### VI. PRAY LOYALLY AND HOPEFULLY

"Thy kingdom come." Our Father is a King, and while we are permitted to be lovingly familiar, we must be loyally true. Disloyalty to the king is treason. The King came to earth and they rejected Him. The Church has its mission between the rejected King and the coming kingdom. At some time, perhaps soon, the King will return to set up His kingdom. It is our business to make ready for His return and welcome Him when He comes.

His kingdom has many provinces. It may be that this earth is the only province in His vast dominion of planets and stars that is in rebellion against Him. When the rebellion began in Eden centuries ago, the King might have used His power in destroying the rebels, and at any time since then He might have sent His legions of angels for their destruction or forced subjection. But His love prompted Him to another course. His purpose is to conquer by His love. He would storm the citadel of our hearts by the power of Gethsemane and Calvary.

It is said of a great General that he expressed his purpose to destroy all his enemies; but when he had captured the opposing army he forgave them and sent them home to their families. When asked why he did not keep his word, he replied, "I have destroyed all my enemies; they are now my friends." GOD would destroy all His enemies by making them His friends, by the power of His forgiving love in JESUS CHRIST.

While we pray for the coming of the King in His glory, it is our duty and privilege to let Him come in His grace. Let us crown Him in the province of our hearts and lives. "Make JESUS King" was the telegram sent by the Japanese Christian Endeavourers to a great World's Convention, and it is ours to heed that request. "Thy kingdom come."

CHRIST enthroned in every department of my being, intellectual, moral, spiritual and physical. I would crown Him in the realm of religion, business, education, politics and pleasure.

#### VII. PRAY SUBMISSIVELY AND AGGRESSIVELY

"Thy will be done in earth, as it is in Heaven." "Heaven" is here singular, and evidently refers to the highest Heaven, where GOD reigns in righteousness. In Heaven the will of GOD is done perfectly and joyfully; there is no resistance. His will is law, and it is never violated. Such is the standard we should have before us, and we should be satisfied with nothing less. This spirit will make us foreign missionaries and send us with the Gospel to the uttermost parts of the earth. It will also make us home missionaries, sending us into the alleys and avenues wherever we can find a soul in rebellion against GOD.

#### VIII. PRAY DEPENDENTLY

"Give us this day our daily bread." "This day," of course, refers to time. But the word "daily," which occurs nowhere else in the New Testament, has in it no thought of time. It means "needed," "necessary." "Give us daily the food that is necessary for us, not only in quantity, but also in quality." It is a prayer that we may have the wisdom to eat the right kind of food, in the right way, at the right time. More people are hurt by gormandizing than by fasting.

- The day labourer can pray this prayer, for a certain kind of food is necessary for the strengthening of his body for his manual toil.
- The writer, who sits at his desk, should pray this prayer, for he needs another kind of food for his nerves and brain.
- The millionaire can pray this prayer, for he needs wisdom that he may eat just the food he needs.

While a certain millionaire was in poor health, it is said that he carried with him in his travels a specialist, to tell him what proportion of milk and biscuits he should eat. His millions could furnish an abundance of food, but special wisdom was required as to quality and quantity.

This prayer is, therefore, as appropriate for the man with a large bank account as for the man who walks the street not knowing where his next meal is to come from. It is also a prayer for the housekeeper and the cook, that they may have skill and wisdom in selecting and preparing the food that is necessary for the family.

#### IX. PRAY PENITENTLY

"Forgive us our debts, as we forgive our debtors." The word translated "debt" means "that which is justly or legally due." An overdue obligation is a sin.

It is not a sin to borrow or give your note promising to pay at a certain time. We really "owe no man anything" until the time for payment has arrived. But the moment an obligation becomes due we must pay it, or ask forgiveness of the creditor.

To let an obligation run on unadjusted is to live in sin. This applies to rent, grocer's bills, millinery bills, and all other debts of individuals or Churches. To neglect or refuse to pay a debt that is due is a sin to be confessed to the creditor.

Our sins against GOD are all debts overdue, and we are bankrupt. We owe ten thousand talents and have not a penny to pay. It is a debt to the justice of GOD; and the love of GOD in JESUS CHRIST makes full payment for all who will confess their sins and gratefully accept the payment.

#### X. PRAY CAUTIOUSLY

"Lead us not into temptation, but deliver us from evil [the Evil One]." We should make no spectacular display of courage. "A fence at the top of the precipice is better than a hospital at the bottom." We should keep as far from danger as possible.

Better use our strength in doing good than in resisting evil. But if, with all our caution, we fall into the snare of the devil and are caught in the meshes of his wiles, there is One able to deliver. Call to Him and He will come to your rescue. He will make a way of escape.

Let us close where we began. "Lord, teach us to pray." Not how to pray, though, as we have seen, He does teach us how. Nor what to pray, though He does teach us what. We know how to pray and what to pray better than we pray. "Lord, teach us to PRAY."

We are tempted to let other good things displace prayer: hours, days and weeks for other things, and only minutes for prayer. Knowing how and what is not sufficient. We must take time to do it, for GOD works in answer to prayer, and GOD at work is our greatest need.

## 02.11. RAISING DRY BONES

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SERMON ELEVEN -

RAISING DRY BONES

"And he said unto me, Son of man, can these bones live? And I answered, O Lord God, thou knowest." (Ezekiel 37:3).

A DRY bone is a proof of extinct life, for bones are made only in living organisms. Israel as a nation was once a living organism full of the life of GOD. But Israel sinned, and then came decay with disintegration, until now Israel has become like a valley of dry bones scattered over the earth. Man, created in the image of GOD, was a living organism filled with the life of GOD, but man sinned, and then came decay with disintegration which has made the world a valley of bones. Now there is no process known to science by which a dry bone can be suddenly changed into a living organism. When, therefore, GOD asked the prophet, "Can these bones live?" the prophet was compelled to refer the question back to GOD for an answer. "O Lord God, Thou and Thou alone knowest. If these bones are ever made to live, Thou wilt have to tell us how." And in this chapter GOD answers the question as to how dry bones of all ages may be made to live.

THE PROPHET'S PREPARATION

In the first place, those commissioned to raise dry bones must have a special preparation.

This preparation is twofold:

One must see a vision of GOD and receive the touch of GOD.

In the first chapter of Ezekiel's prophecy we are told that he saw visions of GOD! He saw wings with human hands under them; a vision of the divine and human - the wing everywhere symbolizes divinity and the hand, humanity - the divine controlling the human, for the wings moved the hands. He saw winged creatures with:

- the face of a man symbolizing intelligence,
- the face of a lion symbolizing courage,
- the face of an ox symbolizing patience,
- and the face of an eagle symbolizing aspiration,

all under control of the divine wings. The need of every prophet of GOD is that his intelligence, courage, patience and aspiration shall be linked with GOD and be completely controlled by Him.

In this vision Ezekiel feels the touch of GOD. "The hand of the Lord was upon me." The hand of the Lord symbolizes His power, and to be under His hand is to be endued with His power. The Spirit of GOD is in every Christian for life, but every Christian is not under GOD's hand for power.

The prophet responds to the touch of GOD and goes where He leads. "The hand of the Lord was upon me and carried me out in the Spirit of the Lord and set me down in the midst of the valley, which was full of bones." He was willing to be led by the Lord's hand into the valley of bones. The temptation is for us to seek the garden with its flowers rather than the valley with its bones.

The prophet also responds, when GOD's hand sets him down in the midst of the bones.

Dwelling with the bones is more trying than just going to them on a temporary mission. To have bones for neighbours and companions may not be pleasant. We have a taste for the company of living people. But unless we are ready to respond to the hand of GOD which would lead us to the bones and make us dwell among them, we are not prepared for the work of raising them to life.

The work cannot be done at a distance. The millions who throng the streets, crowd the theatres, drink in saloons and revel in dance halls, shunning the church as they would the pest house, cannot be reached by the pastor in his study making eloquent sermons for his cultured congregation, nor by the Christians who meet in parlours, halls and churches for fellowship and Bible study.

Thank GOD for the men and women who gladly respond to the hand of GOD leading them to the most sinful and hopeless.

#### THE TEST OF FAITH

Three things severely tested the prophet's faith.

1. The bones were very many. The valley was white with them. To reach them all by personal effort was impossible. And yet the multitude of the bones did not cause the faith of the prophet to fail, for his eyes were upon GOD and he believed that GOD was equal to such a task. As we look at millions unreached by the gospel, we may be appalled, but the eye of faith sees GOD still equal to the great work of reaching and saving. No difficulty can surpass His resources.

2. The bones were very dry. There was no sign of life. Their dryness was positive proof of death. We are apt to classify people as hopeful and hopeless. We are hopeful for the child raised in the Christian family and taught in the Sunday school. We are hopeful for the amiable woman, cultured and refined, who takes an interest in Church affairs. But the poor drunken, shiftless tramp, the hardened criminal, the outcast harlot and the blatant anarchist, we are apt to regard as hopeless dry bones, if we take our eyes from our GOD of infinite power and love.

If Ezekiel had kept looking at the great number of very dry bones, he might have said, "There is no use trying to raise them to life." But though Ezekiel was willing to face the facts and would not deny the difficulties, he did not look to the bones for assurance of faith. He trusted GOD Who made the men whose bones were before him and Who could, by the fiat of His will, remake them. To the man whose faith is in GOD alone the hopeless becomes hopeful.

3. The prophet was told to do a very foolish thing. It is foolish to speak to a deaf man, more foolish to speak to a dead man, and it is the climax of folly to speak to a bone so lifeless and formless as not to be classified as man at all. But Ezekiel was willing to appear a fool to the worldly wise. And it is by the foolishness of preaching that men are to be saved.

## THE MEANS USED

The man of GOD spoke the Word of GOD in the power of the Spirit of GOD. Ezekiel was a man of GOD in that he was right with GOD and completely under GOD's control. It is well to be a man of learning, a man of position, a man of means, a man of eloquence, but it is a thousand times better to be a man of GOD.

But the Word of GOD must be spoken by the man of GOD. The prophet spoke to the bones exactly what GOD told him. In 2 Timothy 3:16-17, we have the purpose of the Scriptures: "All Scripture is given by inspiration of God [God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, That the man of God may be perfect, throughly furnished unto all good works."

The man of GOD has the whole Bible from which to draw equipment for every good work.

But he must be a man of prayer, depending upon the Spirit of GOD to use the Word. The prophet was commanded to call upon the breath of GOD to breathe upon the valley of bones, and, while he spoke GOD's Word, GOD's invisible power moved upon the valley.

Every worker in the valley of bones needs these qualifications. He must be a man of GOD, a man of the Bible and a man of prayer. He must keep right with GOD and speak the Word of GOD, while he trusts the Spirit of GOD. No valley of bones can resist a man of this kind.

## THE PROCESS

The prophet spoke directly to the bones. There was no manipulation. There was no preparing the bones to receive GOD's Word. He did not try by human wisdom to articulate the bones and cover them with artificial flesh, before he spoke to them and called upon GOD to move upon them. He knew that bones have no power to receive or retain life. And yet while he spoke, there was a noise; bone came to his bone. The shaking was bone-noise. It was the rattle of death and not the voice of life. Thus dry bones often move and make a deathly noise under the breath of GOD.

When a husband for whom his wife has been praying begins to be especially mean and cruel, I expect him to be converted soon. It is the bones touched by the breath of GOD and the noise is made by the resistance of his evil heart.

When a man for whom I have been praying gets mad and swears at me when I speak to him about his soul, I confidently expect to see him converted in a few days. The bones are moving under the breath of GOD and the rattling is made by the resistance of his will.

A minister in Boston, that city of cultured bones, told us in the ministers' meeting, as he discussed the workings of his settlement-house, that his workers were not expected to speak of GOD or CHRIST. Some of the children had brutal drunkards for fathers, and, if you spoke to them of the fatherhood of GOD, they would think of GOD as like their beastly fathers. So you must go down and live with your families amongst these people and teach them what a true loving father is. Then you can teach them the fatherhood of GOD and they will understand it.

When the speaker was asked if CHRIST Who said, "He that hath seen Me hath seen the Father," did not reveal the fatherhood of GOD better than any earthly father could, and whether, therefore,

the preaching of CHRIST to children with brutal parents would not at once reveal to them what loving fatherhood meant?

He seemed puzzled for a reply. What could he say except that he had set aside GOD's process of revealing His fatherhood and had put in its place a little scheme of his own? His scheme would require years to work and then prove a failure. In the meantime, children are dying without a knowledge of GOD, while others are growing up as heathen in their relation to GOD.

One day of teaching CHRIST to these children of the slums will do more to reveal to them the meaning of the fatherhood of GOD than a decade of looking at the life of any man who lives and shows his faults, as well as his virtues, in their midst. What every dry bone of the valley needs, first of all, is a touch of the breath of GOD. Knowledge of Greek, Latin, French, German, music, mathematics and science leaves spiritual dry bones just as they were. It is the lack of the knowledge of GOD that makes them dry, and nothing but the knowledge of GOD can restore them to life. And this brings us to

#### THE PURPOSE OF THE VISION

"Ye shall know that I am the Lord." Twice this purpose is given. Israel herself shall know that I am the Lord, when they shall see that I have raised the valley of scattered bones into an army of living men. There "stood up upon their feet, an exceeding great army." Not a great mob like the bones in confusion, but an organized army.

An army carries with it the idea of organization, obedience to orders and leadership under a general. The scattered dry bones of Israel shall become again a living national organism, and the effect of this transformation shall be to make other nations acknowledge the Lord.

The best books now extant on the evidences of Christianity are the living epistles, "known and read of all men," who were once moral and spiritual dry bones, but who are now alive and battling in the army of CHRIST.

When in Boston a young man asked me for a book that would confirm his faith. I told him to go to the Men's meeting on Sunday afternoon and listen for half an hour to the testimony of those who had been drunkards and criminals and are now sober, honest, happy husbands and fathers, with the joy of Heaven in their faces and the music of Heaven in their voices. One live Lazarus is worth forty sermons on the resurrection. Let not the number nor the dryness of the bones appall us. With the vision of GOD before us and the touch of GOD upon us, let us speak to them the Word of GOD while we trust the GOD of omnipotent power to give them life, and we shall not be disappointed.

## 02.12. THE YOUNG CONVERT'S VISION

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SERMON TWELVE -

THE YOUNG CONVERT'S VISION

"Whereupon, O King Agrippa. I was not disobedient unto the heavenly vision" (Acts 26:19).

WHEN Paul saw the glorified CHRIST, he asked, "Who art thou, Lord?" The question implies much ignorance. Paul does not fully know the glorious Being Who stands before him, but he is certain of one thing, that He is his Master, as the word "Lord" implies. There was such a kingly majesty in the face and form of CHRIST that there was no mistaking His lordship. The mighty Saul of Tarsus saw at a glance that he had met the One to Whom he could give his allegiance as King, to rule his life.

And yet Paul in after years did not glory in the glorified CHRIST whom he saw on the Damascus road. He wrote to the Corinthians, "I am determined not to know any thing among you save Jesus Christ and Him crucified," and to the Galatians, "God forbid that I should glory save in the cross of our Lord Jesus Christ."

Back of the glory which shone above the brightness of the noonday sun he saw a greater glory in the self-sacrificing love of the Son of GOD as manifested in His dying for a lost world. The glory of the cross outshines the glory of the crown. CHRIST wears the Creator's crown, but the Saviour's crown is brighter than the Creator's crown.

The new creation by which man is restored to GOD's image cost GOD immensely more than the old creation by which all worlds were made. By the fiat of His will worlds were created, but it took His heart's blood to save sinners. We have not had the vision of Paul, with the visible light and the audible voice from Heaven, but, if we are Christians, we have had the same kind of vision.

We have, by the eye of faith, seen CHRIST as Lord, and we have acknowledged His supremacy as King in our lives. A study, therefore, of the purpose of this vision gives GOD's purpose in each of our lives. In this purpose there are eight things and in the fulfilment there are three.

May the Spirit of GOD help us to profit by their consideration.

### I. THE PURPOSE OF THE VISION

The first object of CHRIST in this vision was to make Paul a co-worker with Himself. "I have appeared unto thee for this purpose to make thee a minister." This word "minister" means an "under-rower," one who sat with his fellow-oarsmen in front of the captain of the vessel and took the oarstroke from him. As they all struck with him, they of course struck together, and the boat moved forward with the combined force of their strokes.

CHRIST would make of each one of us an under-rower who takes the stroke from Him in all things:

- We do what He commands.
- We go where He sends.
- We speak what He wishes.
- We will be what He wants us to be.
- His will is our law.
- His pleasure is our joy.

He is to-day seeking the lost, and He would have us seek them with Him. He is shepherding the Lambs, and He wants our co-operation. Is He leading the battle against the powers of darkness? He expects us to take part. Is He opening the doors in Pagan lands for the entrance of missionaries? He expects us to enter and tell the heathen of His love.

The second object of CHRIST in this vision was to make Paul a witness for Him.

"To make thee a witness of these things which thou hast seen and of those things in the which I will appear unto thee." The "these things" were great and glorious. There was in them a view of the glorified CHRIST. But Paul was not to be content with "these things," however glorious. He was to look for "those things" in which CHRIST was to appear to him again. And many a vision of the CHRIST as Saviour, Helper, Guide, Friend and Deliverer did Paul have in the years that followed.

So while we enjoy "these things" which come at conversion in the first vision of CHRIST as Saviour and Lord, we should expect "those things" in which He will appear to us more glorious and precious as the years go by.

In persecutions, in perils of sea and land, in imprisonments and scourgings, Paul had new visions of CHRIST as all-sufficient Saviour and Helper. Let us, therefore, not shrink from the difficult, the dangerous or the painful, if CHRIST wants us to go through them, for He will be with us, and in all "those things" reveal Himself to us in ever-increasing preciousness and glory.

John Bunyan said that he could pray for a darker, damper dungeon, because, as his physical discomforts increased, his spiritual comforts and joys were multiplied. We saw the Matterhorn, the most imposing mountain I have ever seen, from many angles, and every view was sublime, but our best view was from the depths of a deep gorge where we stood among the shadows and looked up at its sun-bathed, majestic height. And our best visions of CHRIST are often from the deep, dark gorge of some great sorrow from which we look up through our tears.

The third object of the vision was to give Paul complete liberty with a view to better service.

"Delivering thee from the people and from the nations unto whom now I send thee." Paul was a Jew and in bondage to Jewish prejudice. His kinsmen according to the flesh were Jews, and he loved them. They honoured him with promotion to membership in the great court of the Sanhedrim. He shared with them their hatred of Christianity and was joining with them in vigorous attempts to destroy it.

Now CHRIST delivers Paul from the Jews, and there is more in that than deliverance from their courts and jails. It means deliverance from their spirit, their sins and their prejudices, as well as

from fear of their power or desire for their favour.

Patriotism has its place, though it is to blame for many desolating wars and often fosters a spirit of national selfishness. When patriotism leads us to love our country because it stands for institutions which make for the betterment of the people, it is good; but when patriotism displaces humanity and seeks to enslave the world for the glory of a small part of its population, it is a monstrous evil. Christianity, promoted by the spirit of the "Son of Man," is world-wide in its patriotism. It seeks the salvation of all men, regardless of colour, speech and residence. Paul was delivered from the narrow tribal spirit of the Jew, that he might love all alike and work for the salvation of all.

After he was delivered from the Jews and the nations, CHRIST sent him forth with His evangel to them. Here is a principle which may be applied to all spheres. We must be delivered from people before we are ready to preach the gospel to them. You cannot reach the drunkard by drinking with him, nor the swearer by swearing with him, nor the profligate by sinning with him, nor the worldling by playing cards, going to the theatre and dancing with him. After CHRIST has delivered us from our set, then He sends us back to them with the gospel. The drowning man is in no condition to save other drowning men.

The fourth object of the vision was to equip Paul for giving sight to the blind.

"To open their eyes." How we pity people who have lost their sight! An audience of blind people, as I have seen them in the chapels of their institutions, is a pathetic spectacle. To be able to restore their sight, that they may see the sun, the flowers, the stars and the faces of their friends, is a gift to be coveted.

But CHRIST sends us on even a higher mission than that. To be blind to GOD and truth and Heaven is worse than to be blind to the sun, the stars and the faces of friends. Soul-blindness is more pitiful than physical blindness. Every Christian is sent forth as a sight restorer. He has a remedy which can open blind eyes toward GOD and truth and Heaven.

The fifth object of the vision was to enable Paul to give light and the love of it.

"To turn from darkness to light." Light is no good to us without sight, and sight is no good without light. Our first work is to give sight and then light.

The sixth object of the vision was to enable Paul to turn people from counterfeit light to true light.

"To turn from the power of Satan unto God," Satan in this age is a messenger of light. He desires that his followers shall be ministers of righteousness. The traditional Devil with horns and forked tail, snorting fire, is not found in the Bible. He is subtle and wily. His mission is to give all sorts of light with the purpose of satisfying men without Him who said, "I am the light of the world." His subtlest wile is seen in his counterfeiting light. Every counterfeit has a basis of reality. If you take a shilling and gild it, you might pass it for a sovereign. It is still worth a shilling. The counterfeit consists in passing it for more than it is worth.

- Morality is a good thing - real light; the wile of the Devil is to gild it with a false value and counterfeit it by passing it for salvation.

- Character is good - real light; the wife of the Devil consists in gilding it with a false value and thus counterfeit it by passing it for salvation without CHRIST.

- Education is good - real light; the wife of the Devil consists in gilding it with a false claim and thus counterfeit it by passing it for salvation.

Our libraries are full of good books, which contain real light; the Devil's wife consists in gilding them with a false value by claiming for them equal inspiration with the Bible and thus counterfeit them by passing them for more than they are worth.

- The ordinances of the Church are good, and carry with them spiritual truth, which is real light; the Devil's wife consists in gilding them with a false value and passing them as a channel or substitute for regeneration.

- The Church is good, a real light in the world; the Devil's wife consists in gilding it with a fictitious importance and thus counterfeit it by claiming Church membership as all that is needed for salvation.

The human Christ stands out the most perfect character in history, filling the world with ethical and intellectual light; the wife of the Devil is in gilding even this perfect CHRIST with a false claim that a human Christ as our example is all we need and thus counterfeit even the human Christ by claiming Him as a Saviour without the offence of the cross.

Even the cross is counterfeited by gilding it with the false claim that it was only an incident in the career of a good man who died a martyr to his mission.

Paul was commissioned to turn men from this counterfeit light, produced by the wiles of Satan, to the true GOD in CHRIST JESUS, and such is the commission GOD gives to the humblest Christian in the world.

The seventh object of the vision was to authorize Paul to offer to all people forgiveness of sins.

"That they may receive forgiveness of sins." I heard a foreign missionary say that he never met a pagan who did not have a sense of sin's guilt, though they were often mistaken as to the nature of sin. The whole world lieth in guilt, and it is our glorious mission to tell them that through CHRIST there is forgiveness.

The sin question may be settled and we may get rid of the guilt and pollution of sin with its accompanying lashing conscience and sense of defilement. The greatest day in my life was the day I settled the sin question by getting right with GOD through JESUS CHRIST, and it is my glorious privilege to tell others how they too may have their greatest day.

It was a privilege for Mr. Moody to take the governor's pardon to a prisoner in the States' prison, and to see his joy when it was announced to him; but a greater privilege it is to take to men, shackled by sin and behind the prison bars of their own evil habits, the forgiveness of GOD, which carries with it liberty and the power to remain free.

The eighth object of the vision was to enable Paul to enrich all who would accept his message.

"Inheritance among them that are sanctified by faith that is in me." Sanctification carries with it separation from the world with its sin and godlessness. It means giving up everything which GOD does not approve. But is that impoverishment? Far from it; for it means also a separation unto all that is good.

The heir to the throne of England is separated from a good many things, but he is separated unto more. This inheritance is described by the Apostle Peter as "incorruptible, undefiled, and that fadeth not away, reserved in Heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time."

It was Paul's mission to go over the world and offer to everybody through CHRIST the honour, wealth and power which comes with being a child of GOD. No statesman or philanthropist who might have the resources of all the millionaires at his command can so enrich the people as the humble mission worker who offers to them all the riches of grace and glory in CHRIST JESUS.

## II. THE FULFILLMENT

Paul began at once the realization of the vision. He says, "I showed first unto them in Damascus."

He began right where he was, in the place where he expected to persecute Christians. Then he went to Jerusalem, then out into Judea, and then to the uttermost parts of the earth. If you have accepted CHRIST as Saviour and Lord, begin right where you are to witness for Him. Tell those with whom you have sinned of the Saviour Who has given you sight and light and joy.

Then tell others, till, if possible, you have made the ends of the earth hear your story. They may turn upon you as they did upon Paul, but, if you are faithful, some will receive your witness, and the joy of winning just one soul to CHRIST is a foretaste of Heaven.

In fulfilling this vision Paul insisted upon just three things.

1. Repentance. He showed that they should repent. They must change their minds, which means immensely more than changing their opinions. There must be a change in the whole mental attitude toward sin and GOD. They must take GOD's side against sin and fight sin on the side of God till complete victory is gained.

2. Faith and Allegiance. He showed that they should turn to GOD. Turning from sin is reformation. Turning from sin to CHRIST is regeneration. It is another way of saying, "Ye must be born again."

3. Faithfulness. He showed that they must do works meet for repentance. Not works like fruit hung upon a dead tree, as some pagans hang fruit upon trees planted on the graves of their dead. But it must be fruit that grows upon the live tree of a truly penitent, regenerated soul. It means works which flow from repentance and prove that we have repented. It is not works which save us, but works are done because we are saved. Good works are the stream, not the fountain; the fruit, not the tree.

He brought about repentance, turning to GOD and doing works meet for repentance by preaching the death and resurrection of JESUS CHRIST.

"I continue unto this day witnessing to both small and great none other things than Moses and the prophets did say should come, that Christ should suffer and that He should be the first that should

rise from the dead and should show light unto the people and to the nations."

If we would induce men to repent, we must break their hearts with GOD's love, by telling them how CHRIST, GOD manifest in the flesh, died for them and rose from the dead. Thus He became "light unto the people and to the nations." The mere human Christ, however pure, wise and powerful, is not the light of the world.

CHRIST became light for the soul by the sacrifice of Himself upon the Cross. He said, "I, if I be lifted up from the earth, will draw all men unto Me." As the traveller lost in the darkness is drawn towards the light which appears in the distance, so the soul lost in the darkness of sin is drawn towards the uplifted CHRIST.

A look to Him gives even sight to the blind. Do I speak to one who is blind to CHRIST? Will you not turn your face toward Calvary and receive your sight, that from this time on you may walk in the light? Let CHRIST open your eyes, that you may see the beauties and glories of the Spiritual world.

## 02.13. ETERNAL LIFE

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SERMON THIRTEEN -

ETERNAL LIFE

"He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him" (John 3:36).

CHRISTIANITY IS LIFE. Every man ought to have a creed, for a creed is the definite expression of one's belief. A man who believes nothing is nothing, for as he thinketh so is he. Character is made by creed. But the mere holding of a creed is not eternal life. A creed is like the basket that holds the fruit. If we eat the fruit we shall be benefited, but we should not try to eat the basket. Receive into your heart the truth that is in your creed, but do not be satisfied with the mere external statement of the truth.

Every church has two classes of members; one may be compared to trees, the other to posts. The tree grows and bears leaf, flower, and fruit. The post rots.

The Church member that has the life of GOD in him is "a tree planted by the rivers of water, his leaf also shall not wither, and whatsoever he doeth shall prosper." A church member that has not the life of GOD is a post that begins to decay the very day after he has been planted in the church, and the pastor is pained by having to watch the process of decay week after week.

It is a life that appropriates. The life in the tree appropriates the sunlight, heat, and moisture. The life in the soul appropriates the light of GOD's truth, the warmth of His love, and the sustenance of His grace.

It is the nature of life also to expel. Abundant life throws off the germs of disease. People who are vigorous in body can live in malarious districts without shaking with chills, while the weak in body become ill. If we are filled with the life of GOD it will throw off the disease of sin, and we can move amid the malarious atmosphere of earth without contracting its diseases.

Life moves. JESUS went about doing good, and if we have in us His life, we too will go about doing good. If we are not moved in that direction, it is good proof that we have no spiritual life. Dormant life is not sufficient.

Life asleep resembles death, and for all practical purposes a cemetery is as good as a dormitory. A church asleep is as useless as a dead church. A Christian asleep is a standing reproach to Christianity. He had better be dead, provided he died while he was wide awake in his spiritual life, for being dead he will continue to speak for the glory of GOD, but if he remains alive and asleep, he will continue to speak against the cause of CHRIST.

A French dramatist read his latest production to a circle of critics, and while he was reading one of the critics fell asleep. The reader stopped long enough to say, "How can you criticize my production, and you sound asleep?"

"I submit," said the critic, rubbing his eyes, "that sleep is a criticism."

And so it is. If Christianity means anything, it means everything, and a sleeping Christian is a perpetual argument against Christianity. When you talk to sleeping Christians, they sometimes talk in their sleep, walk in their sleep, and fight in their sleep. One half of our church quarrels is the result of spiritual somnambulism, pastor and people fighting in their sleep.

If they were wide awake, they would be at the work of soul winning rather than contending with each other.

EVERLASTING LIFE IS A PRESENT POSSESSION. "He that believeth on the Son, HATH everlasting life." Not will have, but he has it now. Whatever is meant by eternal life is a present possession. Eternal life is not therefore mere immortality; it is not simply continuity of existence. In the 17th chapter of John and 3rd verse JESUS gives us a clear definition of it: "This is life eternal, that they might know thee, the only true God, and Jesus Christ Whom thou hast sent."

Eternal life is knowing GOD through JESUS CHRIST.

Eternal death, therefore, is not knowing GOD through JESUS CHRIST.

A man may exist in this world without knowing GOD, and he may continue to exist in the world to come without knowing GOD.

Some people believe that eternal death is annihilation. They fall into that error because they have assumed that eternal life is simply eternal existence, whereas according to this definition of JESUS eternal life is knowing GOD, and therefore the opposite of it must be eternal death, which is ignorance of GOD.

I can imagine a piece of steel existing a million years, but it will be just as dead then as it is now. A corpse exists: people who are dead in sins exist: and the death of the body will not hinder its existence.

ETERNAL LIFE IS RECEIVED THROUGH BELIEVING ON THE SON OF GOD. "He that believeth on the Son hath everlasting life."

It is not believing about the Son. One may believe a hundred things about CHRIST without believing on CHRIST. He may believe that there was such a historic character, that the record of Him in the Bible is true, without depending on CHRIST for his salvation.

I believe many things about Gladstone, Disraeli and Abraham Lincoln, but I am not conscious just now of depending on them for anything. I can believe a score of things about the steamship Olympic, her length, her breadth, her tonnage, the number of engines and boilers, the material out of which she is made. That is one thing, but when I get on board the Olympic for a trip to America, that is quite another thing.

In the first case I am believing things about the Olympic, in the second case I have committed myself to the Olympic for a voyage. Believing about CHRIST is one thing, committing yourself to CHRIST for the voyage to Heaven is another thing. The little word ON is the link that binds us to the Son of GOD for salvation. To believe ON Him is to know GOD, and that knowledge is eternal life.

The second part of our text contains

A DISAGREEABLE AND THEREFORE A NEGLECTED TRUTH. "He that believeth not the Son shall not see life, but the wrath of God abideth on him."

The word "believeth" here is not the same as the word "believeth" in the previous sentence. It has in it the root of the English word apathy. It means, therefore, he that makes himself apathetic, hardens himself against the Son of GOD, shall not see life.

My friend, are you conscious of that mental process? As JESUS CHRIST is presented to you, and your conscience is quickened, do you resist the drawings of the Spirit toward Him?

If so, you are in fearful danger. You are among those who make themselves hard against the Son of GOD, and the decree is that you shall not see life. This hardening process may continue until all avenues of approach are cut off, and you are given up to hardness of heart.

Not to believe on the Son of GOD is to turn from the light into the darkness, to refuse life and accept death. On such a person "the wrath of God abideth."

"The wrath of God" is a terrible expression, and it remains terrible, after we have modified it by every thought which has been revealed concerning GOD.

- It is the wrath of the Lamb, and a more terrific wrath was never known.
- It is the wrath of virtue against vice,
- It is the wrath of chastity against unchastity,
- It is the wrath of meekness against brutality,
- It is the wrath of gentleness against cruelty,
- It is the wrath of righteousness against sin,
- It is the wrath of love against hatred.

All who refuse the life of GOD must suffer the wrath of GOD, and eternal death is that state of the future in which the wrath of GOD abideth.

"He that believeth not is condemned already"; judgment has gone against him, he is now under the wrath of GOD, and death will not remove that wrath. GOD has made life possible by revealing Himself in CHRIST. The way of life by faith in CHRIST is so plain that a little child can understand it. There is no good reason for refusing, but when a man does refuse, all that GOD can do is to let the judgment abide upon him.

The son of a Presbyterian preacher in America was arrested, charged with treason because he belonged to the "ku-klux clan." He was tried, convicted, and sent to the States Prison. His aged father, eminent for his learning and Christian character, circulated a petition and secured hundreds of signatures, urging President Grant to pardon the boy for the sake of his parents.

The father took the petition to Washington, presented it to President Grant, who gave the pardon.

The old man received it and hastened to the train. On his arrival at the prison he was shown by the Warden into the cell where his boy was imprisoned. Standing with his hand upon the grated door he said, "John, I have good news. I have a pardon from President Grant, and you can now go home with me and see your mother before she dies," But the son made no response.

"Do you understand me, John?" the father continued, "Here's a pardon for you."

"I am sorry, father," said the ungrateful boy, "to give you pain, but I cannot accept it. I have decided not to be brought under obligation to this political administration, and I will serve out my time."

The old man's father-heart was almost broken; he fell against the grating, and would have sunk upon the floor if he had not been caught by the friendly hand of the Warden, who carried him to a cot, where he lay half unconscious for a while. When he came to himself he rose, and staggered again to the grated door with the pardon nervously clutched between his fingers, and with tears in his voice and eyes he continued to plead with his son to go home with him, but the son persisted in refusing, and the father had to return without him. Now what did President Grant do? Did he order the officials to drive that man out of his cell, in spite of his refusal to accept the pardon? He acted more wisely.

He simply let the sentence of the court abide; the man remained under condemnation. I come to you from the High Court of Heaven with a pardon written in the Blood of CHRIST, and standing before the grated door of your sin I offer you liberty in the name of JESUS.

Will you receive it, or will you reject it? If you receive it, you are free; if you reject it, the wrath of GOD abides. GOD cannot do otherwise than let the sentence of justice remain.

One of the saddest pictures in history is given us in the account of the destruction of the Bastille in Paris. That old prison had become so infamous in the estimation of the people that they decided to raze it to the ground. "Down with the Bastille," was the cry of the multitude, and against it they went with all manner of implements. Finally the door was broken open, and the prisoners were released.

In a dark inner cell was found a man who had been there 40 years. When it was announced to him that he was free, he refused to accept his liberty. He had begun to regard that dark cell as his home, and he stood in the door to fight away those who would take him into the bright sunlight and fresh air. He resisted them with the ferocity of a tiger. So it is with some who are in the dark cell of their own guilt.

It is made possible for them to be saved; liberty is offered through CHRIST, but they stand in the door of their cell and fight against every effort to release them. GOD yearns to save them from its darkness and thralldom, but if they will not be saved, He can only let them remain in the condition they have chosen.

Let us glance once more from the dark picture of the last part of the text, to the bright picture of the first part. "He that believeth on the Son hath everlasting life." This life means liberty, it means joy, it means character. "Believe on the Son, I beseech you, and live."

## 02.14. FRIENDSHIP-LOVE

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SERMON FOURTEEN -

FRIENDSHIP-LOVE

"Covet earnestly the best gifts, and yet show I unto you a more excellent way" (1 Corinthians 12:31).

THE German proverb, "The good is enemy of the best," may have been suggested by this text, for it certainly intimates that we may lose much by being content simply with the good, when that contentment with the good satisfies us without the best. Now, the way of special gifts is good - the way of the apostleship, the way of prophecy, speaking GOD's word in GOD's power, the way of teaching, the way of miracles, of helps, the way of government, the way of tongues. These are good, but not the best.

Better than the gift is the grace beneath the gift, and we have in the 13th chapter of I Corinthians the unfolding of the queen of all graces - love. "I show unto you a more excellent way."

The chapter divides into three clear-cut divisions.

- The first three verses give us love in character building,
- forming the individual verses four to seven give us love in making society, forming the community,
- and from the eighth verse through the thirteenth we have love making Heaven, forming the individual and society.

(1) Love building character;

(2) Love building society;

(3) Love building Heaven.

TWO KINDS OF LOVE

There are two kinds of love in the New Testament - what Dr. Trumbull calls "longing-love" and "friendship-love."

A longing-love seeks the object loved, and the ministry of that object. It is the love most common in the family. Friendship-love is independent of possession and ministry. It is the love that ministers without seeking for ministry in return. It is the love that desires to serve without the least desire for service - a love that lays itself on the altar for another, and does not even wish that the other should serve in return.

CHRIST used both of these words in His conversation with Peter. "Lovest thou Me?"

The first word is friendship-love. "Do you love Me so well that you don't care whether I love you or not? Do you love Me so well that you will minister without any thought of mutual ministry? Do you love Me as GOD loves?"

When Peter replied, he did not use that word. He used the weaker word - the "longing-love" word. "Thou knowest that I love Thee - as a man loves a man. I cannot say to Thee that I love, as GOD loves, but I love Thee with the family longing-love."

In the last question, JESUS drops down to Peter's word, and says, "Peter, do you really love Me with a longing-love, with a selfish love?" Then Peter was grieved that the Lord should intimate that he did not love Him even with a selfish love. He evidently dropped down to Peter's level that He might lift His disciple up to His own level.

In this chapter there is just one word used, and that is friendship-love. Dr. Trumbull so translates it as a love that does not seek for ministry; a love that exists without a particle of selfishness; a love that would serve GOD and go to perdition rather than not serve Him ; a love that waits upon others and does not request others to wait upon it. Now this is a height which may be far above us, and yet we will find that this kind of love really exists in human relations.

#### FRIENDSHIP-LOVE BUILDS CHARACTER

Let us study it now in character building. There are six things enumerated in the first three verses that are important in character building. Ecstatic joy! That is important. Speaking with tongues is not to be despised. Remember the distinction between speaking "with other tongues," as on the Day of Pentecost, and "speaking with tongues," as at Corinth?

On the day of Pentecost they spoke "with other tongues" and people of different languages understood them; but at Corinth in "speaking with tongues" nobody understood them, and they did not understand themselves. It was simply ecstatic joyful Glory!

"Hallelujah," feelings that they could not express, and hence great confusion, like noises from an instrument that could not be understood. Paul says, "When outsiders come in and hear that sort of thing, they will say that you are crazy and you will have to interpret to them what it means, or they will go off and say you are fools." And he says, "I would rather speak five words in a language that somebody can understand than ten thousand in tongues, simply ecstatic expressions that are good, to be sure, but are not profitable to others."

The speaking with tongues simply edifies the man that speaks. It is a spiritual tonic, but it does not help anybody else. It may drift into a sort of selfish spiritual enjoyment. And he says, "Though I speak with the tongues of men and of angels; though I have all the ecstasy of earth and Heaven; though I have such a joy in me that I could not express it even if I were an angel - I would be just as sounding brass and a tinkling cymbal if I did not have love - the love that seeks the good of some one else."

Speaking for GOD in a language that people can understand is very useful. That is prophesying; and yet Paul says, "Though I have the gift of prophecy, and have not this friendship-love, I am nothing."

Speaking for GOD will not make character without love. You can go as a messenger and speak the truth, but you will be empty of character without love. You may go further and have all knowledge and understand all mysteries, so that you will be a very intelligent prophet, and you may have the ability to speak it forth; but if you have not unselfish love, you do not make character, you are nothing.

You may have acting faith - a faith that will remove a mountain - faith as a grain of mustard seed will do that, and you may use it and move the mountain, but, if you have not unselfish love, you do not make character. Faith that moves a mountain does not make character without love.

More than that, you may be so liberal that you give all your goods to feed the poor. Some people can be liberal and yet not love anybody but themselves, and in their very liberality they satisfy selfishness, the opposite of friendship-love. They give their goods to feed the poor for the praise of the rich and the poor. They may have a motive that has not a tinge of friendship-love in it. Though you have that kind of liberality which will lead you to give everything you have to the feeding of the poor, it does not make character, "it profits you nothing."

You may have a conscientiousness that will take you to the stake. You may believe the truth so firmly that you are willing to die for it, and yet if you have not unselfish love, you will not make character.

Now it is well for us to look up to GOD and ask the question, "Have I ever had the experience of an unselfish love?" "Am I content with a faith that works, a faith that is liberal, a faith that uses knowledge, a faith that speaks for GOD, a faith that sometimes gets ecstatic and shouts? 'Hallelujah'? Am I content with a working Christianity without unselfish love?"

If so, I am not letting GOD build character as He would. When friendship-love that seeks nothing of anybody, not even of GOD, but is willing to serve without reward, gets hold of you, you will begin to be something. You will be transfigured.

#### FRIENDSHIP-LOVE BUILDS SOCIETY

Let us see, in the next place, how this unselfish love builds society. There are fifteen things that it does for society. It makes character for the individual; it does fifteen things for the community. "It suffers long and is kind."

It suffers for its object and suffers on account of its object, and yet is kind. It is possible for a selfish love to serve another and be kind, but it takes more than a selfish love to suffer on account of another and be kind. The mother can suffer for the child because she loves it and expects something to come of it, but when she begins to suffer on account of the child's wickedness and the disappointment that the child has brought, it is harder to be kind.

It is kindness that cements society, and if you do not love people well enough to be kind when you suffer on account of them, you have not yet tasted of GOD's unselfish love. If you are kind simply because you are selfish and you want their kindness and you would like to keep in favour with them, you have not entered upon the outskirts of this friendship-love.

There is an oriental legend that tells of an Arab sheik who was very popular with his people, and the crowd followed him shouting his praises. One day in the middle of the street he stopped and

picking up a stone he flung it into the crowd and struck one of them. Then they scattered with curses. He said, "A friendship that will not bear stones is no friendship at all. A friendship that will not stand up and be hit is not worth having," and he went off disgusted with the crowd. A friendship-love will stand stones, will endure suffering, will welcome criticism and be all the stronger on account of it.

"Friendship-love envieth not." Envy is impossible to it. Envy is jealousy of what others have. It is a desire to possess what others have. It is wishing either that they did not have it or that you had it as well. Now, love that seeks nothing but simply the good of its object, that does not ask any return, cannot envy. That love has no hand to receive; it desires only to give.

When you get into your heart a real friendship-love for another, you will not envy that other's position. You will be willing for that friend to make you a steppingstone toward high position.

Love of this kind does not get proud. It is "not puffed up." It is gentle; it is courteous. Courtesy is simply unselfishness at work. What makes gentlemen and gentlewomen is simply unselfishness. What makes us courteous is the desire to make others happy without seeking happiness for ourselves.

"Seeketh not her own. Is not easily provoked." Never speaks a cross word; is so anxious not to hurt the feelings of others that it is willing to have its own feelings hurt.

"Thinketh no evil" That does not mean never thinks of sin, but thinketh no evil in the sense of criticism, has no eyes for imperfections. "Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things. Believeth all things; hopeth all things; endureth all things."

Has that love ever appeared in human flesh? It was the kind of love that Jonathan and David had. The moment Jonathan saw David his heart became knitted to him, and though he was his rival to the throne, he did everything he could to advance his interests. There was no envy, no selfishness. Jonathan and David lived for each other.

In the case of Ruth, Orpah and Naomi, we find the two kinds of love illustrated. Orpah was told by Naomi if she went with her she could not give her anything. Orpah kissed Naomi and went home. But Ruth clung to her mother-in-law. She said, "I am willing to give myself for thee." She would rather be with her and serve her than have the service of all other people in the world. Orpah went home to take care of herself, and Ruth accompanied Naomi to take care of her. That was friendship-love.

There is an ancient story of three friends - one of them very poor and the other two very rich. The poor man, Endamidas, on his death bed made his will. He willed to one of his rich friends the care of his mother as long as she lived, and he willed to the other rich friend the care of his daughter and her endowment with a marriage portion.

When the community heard of that will, they smiled and said, "A lunatic has died, who has willed to his friends the care of his poor relatives." But when Chasixenus heard of it, he said, "Where does that mother live?" And he went and brought her into his home and kept her in comfort until she died. When Asetheus heard of the will, he said, "Where is the daughter of my friend?" And he went and brought her to his home. His own daughter and she were married on the same day and were given the same amount of dowry. And when JESUS CHRIST commits something to us like that,

we purpose to do it, not because Heaven will come to us for it, but just because we are His friends and we have experienced some of this friendship-love. Abraham was the "friend of God," He was willing to give himself and his son and everything he had entirely to GOD.

Humboldt was very happily married. When his wife was taken sick, the doctor said perhaps she would die, and Humboldt went off into his room to meditate and pray. He tells us that in the quiet he almost decided to commit suicide. His one thought was that she might need him on the other side. He walked the floor, speaking to himself. "She may need me." She got well, and he ministered to her, careless about her ministry to him. That is friendship-love.

FRIENDSHIP-LOVE MAKES HEAVEN. With the character building of the individual and the society building of the community, we have an intimation of what is coming by and bye in the Heaven building, which begins with the eighth verse.

"Love never fails." These other things have their mission. Prophecy will do its work. Faith, and hope abide, but the one thing that makes Heaven what it is, is friendship-love. It is the willingness to help others, not wanting to be helped. It is the desire to bless others and not craving a blessing. It is the love that lays itself upon the altar.

If you will glance through the past, you will find that the great epochs of history have been made by friendship-love like this. It was the friendship of Knox and Calvin, Luther and Melancthon that made the Reformation possible. It was John Wesley and his friends that made the Wesleyan movement what it was. When William of Orange was sick with the smallpox, William Bentinck sat by his side and ministered, and after three or four weeks of suffering, William, Prince of Orange, said, "If my friend has had an hour's sleep, I knew it not. When I was awake, he was there. When I wanted, he ministered." When the king was dying, he asked, "Where is Bentinck?" And when Bentinck came and sat by his side the king was too weak to talk; he just took his hand and pressed it and kissed it, and laid it on his breast and went into eternity. It was the recognition of a friendship that did not ask for something, but just ministered because it loved.

Dr. George Truett of Dallas, Texas, in a sermon some time ago, said: "If a man comes to me and I see in that man the Lord JESUS CHRIST, and he asks me for my last coat, I ought to take it off and give it to him."

There was a wise man in that congregation who wrote to Dr. Truett during the week and said: "You made a foolish remark last Sunday, and I hope when you quiet down and come to your senses, you will be able to apologize for it before people who have some sense. You said if CHRIST asked you for your last coat, you would give it to Him. GOD does not ask us to be fools."

Dr. Truett rose before the congregation the Sunday following, with that letter in his hand and said: "I am not in the habit of reading anonymous letters, but this one is an exception," and he read it through. He said, "I do want to apologize to this intelligent congregation. I said last Sunday that if JESUS asked me for my coat, I ought to give it to Him. What I wish to say now is that if JESUS should ask me, not for my coat, but for my life, I ought to give it up to Him without a moment's hesitation. He died for me, and I ought to be willing to die for Him." Oh, for a friendship-love that simply looks up and loves and does not reach out and grasp.

Dr. Truett holds summer Missions among the cowboys of the West, and in his audience one day there was a rich ranchman. The sermon was on the love of CHRIST, and the privilege of stewardship - all we have and are at the disposal of our Master. GOD gripped the heart of the rich old ranchman, gave him in a vision of CHRIST what he ought to be and what he ought to do. At the close of the service he came up to Dr. Truett and said:

"I would like to see you awhile. Let us walk out together." They walked till they came to an over-hanging rock. They sat down, and the ranchman pointed to the fields about them as he said: "I thought I owned all this property. Ten thousand cattle are grazing yonder, and I thought this morning that they were mine. Here are fifty thousand acres that I thought this morning belonged to me. I have somehow been feeling I was rich, but since GOD got hold of me this morning I have told Him that the cattle are His and the ranch is His an everything I have is His."

Friendship-love for CHRIST was beginning to bear fruit in his soul, making character, fitting him for better citizenship, and giving a foretaste of Heaven.

When we have yielded to the spell of the love which prompted the Son of GOD to die for us on the Cross, we, too, will place upon His altar all we are and have.

## 02.15. A TRIUNE WORLD

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SERMON FIFTEEN - A TRIUNE WORLD "Fear not, little flock; for it is your Father's good pleasure to give you the kingdom" (Luke 12:32)

THREE worlds are packed into these few words, the world of the Shepherd, the world of the Father, and the world of the King. It is a triune world, for the same GOD is Shepherd, Father, and King. Out of these three worlds have come to me four triplets of truth, which I would like to pass on to you. A TRIPLET OF SPHERES

First of all, a triplet of spheres: The sphere of the sheep, the sphere of the child, and the sphere of the subject. The word which defines the sphere of the sheep is dependence; the word which defines the sphere of the child is love; and the word which defines the sphere of the subject is loyalty. The sheep is utterly dependent upon the shepherd for supplies, safety, and guidance. The Twenty-third Psalm is the unfolding of this dependence. "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures: He leadeth me beside the still waters." With such a Shepherd, the sheep has every need supplied. There is need of rest in repose, and GOD gives it by making us lie down. The sheep are rather frisky; they sometimes prefer to gambol over the fields; but the Shepherd, in His loving wisdom, often compels us to lie down and be quiet, and when His hand is upon us for such quiet repose, it is always in green pastures. Then there is need of rest in activity. "He leadeth me beside the still waters" - rest in movement, as we follow the Shepherd.

There is, however, a more intimate relation between the child and the father than between the sheep and the shepherd, and that relation is expressed by the word "love." The father loves the children while the children love the father and each other. The ideal home is the haven and Heaven of love. The subject-citizen is under all circumstances loyal to his king, ready to give up his life, if need be, in his defence.

Scholars tell us that there are three words in the Greek which are translated "minister" in the English Bible. The first word means a private servant, who waits upon his master, eager to do his bidding. The second word means an official servant, who represents the Government at the Court of another nation. The third word, which Paul delighted in using, means an under-rower. The figure is taken from the ancient trireme, in which the captain, standing before the oarsmen, gave them the stroke; and as they struck with him, they, of course, struck with each other. Paul's ambition was to be an under-rower to CHRIST, to take the stroke from Him, to find out what He was doing in the world, and then come up to the help of the Lord against the mighty. So a loyal subject in the Kingdom of CHRIST takes the stroke from his King. He looks to Him for guidance, and is ready to go at His command. If we find that our King is leading a great campaign for the evangelization of the world, we should take the stroke from Him and join in the campaign.

If He is leading for total abstinence and the destruction of the liquor traffic, we gladly take the stroke from Him again, and follow His leadership. "Lord, what wilt Thou have me to do?" is the

attitude of mind in every loyal citizen. A TRIPLET OF RELATIONS

We have next a triplet of relations. The relation between the sheep and the shepherd is expressed by the word ownership. The sheep belongs to the shepherd; it is his property, and therefore safe. An old Negro man in America was asked whether he felt secure in his hope of Heaven. He replied, "I have my doubts and fears, and many troubles, but when the devil gets after me, I simply go to my Master and say: 'Lord, you had better look after your property,' and He always does it!" Paul rejoiced in the fact that he was a bond-servant of the Lord JESUS CHRIST. He was glad to recognize His ownership, because he had been redeemed, "not with corruptible things, as silver and gold," "but with the precious Blood of Christ." With this ownership should go possession.

"What man of you, having an hundred sheep, if he lose one of them." He has the sheep, but he has lost it. He owns it, but he does not possess it. It is quite possible to own what you do not possess, and to possess what you do not own. I am quite sure that I own ten or a dozen umbrellas in London, while I possess only one or two. Some time ago I owned a good overcoat, but some one came into my study and took it out. I still own it, but he possesses it. It is possible for GOD to own us, while the devil possesses us. The ideal Christian is the man who recognizes the ownership of CHRIST and realizes His full possession through the HOLY SPIRIT. The word which expresses the relation between the child and the father is kinship. The sheep is not akin to the shepherd; it has not the shepherd's nature. But the Christian has been born from above; he has become a partaker of the Divine nature. "As many as received Him, to them gave He power to become the sons of God." "If children, then heirs; heirs of God, and joint heirs with Christ." The word which expresses the relation between the subject and the king is citizenship, a citizenship which extends beyond the bounds of earth. Paul gloried in the fact that he was a citizen of Heaven. But his citizenship in Heaven made him all the more conscientious in using his citizenship on earth. We pity the man who has no better citizenship than England or America can give him, good as that is. He is called in CHRIST not only to a citizenship which is world-wide, but universal, taking in both earth and Heaven. A TRIPLET OF UNITIES

We come, in the third place, to a triplet of unities. In the flock of sheep there is a unity simply of assembly. They go together as they follow their shepherd. The sheep in his nature is gregarious. I can think of nothing more pathetic than a lone sheep on the mountain side, unless it be a lone Christian, who refuses to join the Church, and seeks to build up a Christian character, and do the work of his Master without association with his brethren. In the unity of the family there is fellowship and co-operation. Every member of the family works with every other member for the good of all. This co-operation is based upon kinship, a very much deeper thing than simply the gregarious spirit. Sheep herd together, but they do not live together in any co-operative way. In some great emergency, caused by danger, as in a cyclone, the sheep may herd even with other animals. I remember seeing in my boyhood the picture, in the old Family Bible, of a group of men, women, children, sheep, lions, and tigers herded together on the top of a hill, trying to escape the waters of the Flood. Each one was so intent on self-preservation that it did not regard the presence of the others. Such miscellaneous herding, however, is not the ideal in the Christian Church. There must be a unity of spirit, of nature, of kinship, if there is to be real fellowship and co-operation. In the unity of the kingdom there is organism. Of course there is organization, but a kingdom is a real organic unity, which expresses itself in various organizations. This organic unity comes from recognizing the king as head, while every citizen is obedient. Our Lord JESUS

CHRIST is the Head of the body of which we are members, and every member in healthy condition is obedient to the will of the Head. The spirit of democracy is in the air, which is both the hope and the menace of the age; the hope, if it ripens into a democratic theocracy, in which CHRIST is enthroned; a menace, if it rots into a democratic anarchy, in which liberty is licence.

Let it be remembered that a New Testament Church is not a democracy, but a theocracy, in which JESUS CHRIST is King and every member a loyal subject. Heaven is that; and the nearest Heaven on earth of which I know is a true Church of CHRIST that realizes this ideal. A TRIPLET OF NEEDS In the fourth place, we have a triplet of needs. The greatest need of the sheep is courage. "Fear not, little flock." The sheep is the most cowardly animal alive. When it is badly frightened, it is not even brave enough to run, but stands and trembles. When it seeks to escape danger it is apt to run into some corner where its foe can easily reach it. It is both cowardly and silly. It is not courage to fight, however, which the sheep needs, for it has no weapons of offence or defence. Its need is courage to depend, to trust, to commit itself unreservedly to the guidance and protection of the shepherd.

Such is the primary need of the Christian. When he realizes that he has no strength in himself, but all his help must come from GOD, and then has the courage to commit himself unreservedly to GOD's grace and power, he becomes invincible.

Weakness always appeals to noble strength. Hence Paul could say, "When I am weak, then am I strong," for his strength was in GOD. He could even rejoice in weakness, that the power of CHRIST might rest upon him. A friend of mine in America was very fond of the chase, and lived in a country where the woods abounded with wild deer. One morning, as he was walking across his field, he heard the sound of hounds in the distance, and as they approached, looking through the cracks of a high fence, he saw a little fawn, very wearied, its tongue hanging out, and its sides lathered with foam. The little thing had just strength enough to leap over the fence, and stood there for a moment, with its great liquid eyes, gazing about in a frightened manner. When it saw a hound leap over the fence not far away, its first impulse seemed to cause it to run again, but instead of running away, it came and fell down in a heap at the feet of my friend. He said: - "I stood there and fought dogs for nearly half an hour. I just felt that all the dogs in that county could not capture the little fawn after its weakness had appealed to my strength." So the Christian's weakness appeals to the strength of GOD. Time was when, chased by the hounds of my sins, I was full of fear. I am not ashamed to say now that I was afraid of hell, which my father preached because he believed the Bible to be true and accepted the testimony of His Lord. Bewildered and weary, I stood, not knowing which way to fly, until I caught a vision of JESUS CHRIST on the cross, dying and rising from the dead. With a sense of utter helplessness, I fell at His feet, and His Omnipotence, linked with His love, has protected me ever since.

If you had gone to that southern farm, ten or twelve months afterward, you would have found a beautiful deer playing with the children on the lawn, for my friend, after he had beaten off the hounds, took the fawn on his shoulder and carried it home, to make it a pet in the family. Yes, and our Shepherd taketh the sheep on His shoulders, limp weakness resting, without holding on or even able to hold out, upon the shoulders of Omnipotent love.

GOD's strongest saints realize their weakness, and appeal to Him for strength. As Charles H. Spurgeon passed through the door one Sunday morning back of the pulpit in the Tabernacle, and

saw the great crowd of people, he was overheard saying, "O GOD, help!" Strong as he was, he realized that he was insufficient for so great a task as preaching the gospel in power, unless GOD should be his Helper. The appeal of weakness to Omnipotent strength was never unheeded.

What the child in the family needs is the father's approval. "It is the Father's good pleasure." Revel a moment in that phrase, "good pleasure." The motive and mission of the ideal child is to please the Father in all things. By and by we shall hear the Master say: "Well done!" Then Heaven will begin. Why not please Him now, that we may hear His "Well done!" here, and have a bit of Heaven enter us before we enter Heaven? A few weeks ago I was called upon to perform a very sad duty. There came a cablegram from Richmond, Virginia, which read, "Dr. Hatcher dead. Paralysis. Break the news gently to Edith. Get address through Cook's Agency." After some searching I found the young lady, a bright, cheery, musical girl, over here pursuing her studies. When I broke the news to her as gently as I could, it broke her heart, and she said to me through her tears:

"The ambition of all us children has ever been to secure father's smile. We were always happy in having him pleased with what we said or did." Happy father, with such children! And happy children, when they are conscious of pleasing such a father! Happy the Christian who, as he obeys his Father, can hear Him say even now, "This is My beloved child, in whom I am well pleased." He does not need golden streets for his Heaven. He can have Heaven in the murky, foggy streets of London, with the music of the celestial harps in his soul. The need of the citizen in CHRIST'S Kingdom is receptivity. "It is your Father's good pleasure to give." He would, therefore, have us possess capacity to receive. He would give us a Kingdom, even before the King shall appear in His glory to set up His Kingdom on earth. "Blessed are the poor in spirit: for theirs is the Kingdom of Heaven."

They, of course, belong to the Kingdom, but, better than that, the Kingdom belongs to them. Its authority, its prestige, its glory are theirs. The firstborn in the Jewish family had almost everything in the way of wealth and honour, as is the case to a large extent in Great Britain. But we read in the Letter to the Hebrews: "Ye are come. . . to the general assembly and church of the firstborn, which are written in Heaven." In GOD'S family all children are firstborn. Every one can have the best, and GOD wishes us to receive the very best that He can give us. All the prophecies and the promises of the Word are ours. We need to remember that this Kingdom is a constitutional monarchy. The constitution was not wrung from the King by force of arms, as is often the case with the constitutions of earthly governments; but the King has given us, out of His abounding wisdom and love, of His own free will, the Constitution of His Kingdom, which we call the Bible. The HOLY SPIRIT, Who is, in a sense, the Vicegerent of the King, is the Interpreter of this constitution. We are loyal to the King only in proportion as we are loyal to the constitution which He has given us. In closing, I bring to you a challenge from our Shepherd, Father, and King. "Bring ye the whole tithe into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it." The direct reference is to the giving of tithes, setting apart one-tenth of our income to the work of the Lord; and there are accumulations in the hands of Christians that need to be purified by such giving. The principle, however, which underlies this challenge is: "Do what I ask you to do, and then I will do what you ask Me. Hear My prayers, and I will hear yours. Obey Me, and I will obey you. "Go out into the highways and hedges, and compel them to come in, that My house may be filled. Go ye into all the world, and preach the gospel to

every creature; and lo, I am with you."

Now, we are not expected to do GOD's part, nor must we expect Him to do ours. I heard once, in Baltimore, in a noon meeting, a very impudent prayer. A good brother prayed thus: "O Lord, go out into the highways and hedges, and constrain the people to come in!" GOD had told him to go, and he impudently turns and tells GOD to go Himself! Our King expects us to do what He tells us, if we are to have Him do what we ask. "Take ye away the stone." Back of that stone, which ought to be removed, lies the dead Lazarus, waiting to hear the voice of the Son of GOD; but the stone must first be removed before the resurrection will take place. May we have grace to accept this challenge from GOD, bring ourselves and all we have to His altar, and then expect Him to empty Heaven upon earth. It is a loving threat that He will give us another Flood, not to drown, but to lift us above the highest mountains of earth's difficulties. May we do our part, and GOD will do His.

## 02.16. SALT

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### SERMON SIXTEEN -

#### SALT

"Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men" (Matthew 5:13). IN literature, ancient and modern, common salt has a prominent place.

It was regarded by some nations not only as precious, but sacred. The ancient Germans gathered for worship in the salt district, and regarded that as a good place for building their temples. They sometimes waged war over their salt springs. Homer sings of "divine" salt; Plato said it was a "substance dear to the gods." In Persia the word for "traitor" means "untrue to salt," and in Arabia friends are those "between whom there is salt." In Abyssinia and Tibet cakes of salt are used to-day for money.

Salt in the Bible is the symbol of character. "Ye are the salt of the earth." Not what you say or do, but your own personality, yourself, your character, is salt. "Have salt in yourselves," said JESUS; that is, have character. "Every one shall be salted with fire," which, being interpreted, means that the character of every Christian shall be made by a fiery process. The process of salt-making suggests the process of character making.

All salt seems to have come from the ocean. The rock salt deposits were gradually made by the evaporation of bodies of water caused by the ocean's overflow during times of convulsion; and our characters come from the infinite ocean - fulness of GOD. We get what we are from JESUS CHRIST. Under the wind of the Spirit Christian graces are crystallized, and we become the salt of the earth.

#### SALT PRESERVES

GOD made with His people a "covenant of salt," which means that the covenant would be preserved; could not be destroyed. A verse in Daniel indicates that every newborn child was rubbed with salt, symbolizing that the parents should now put about that child influences that will preserve its character. Salt even preserves dead things.

It prevents decay; and it is the salt of Christian character that keeps from putrefaction the things in earth that are spiritually dead. What would infidelity in its literature and its advocates be to-day but for the influence of Christianity? The civilization of to-day is preserved from putrefaction by the salt of Christian influence.

GOD said to Lot that He would preserve Sodom if He could find ten grains of salt in it; and our cities steeped in wickedness are to-day preserved because more than ten righteous men can be found in them. And salt preserves living things. Animal life can scarcely exist without it.

Lieutenant Herndon says, that in crossing the continent of South America, his horses and cattle died of starvation while they were eating the rich green grass, because his supply of salt was exhausted. They would lie down, too weak to walk, and die while nipping the grass. So Christian character preserves the living Church and the living truth. The Bible is the foundation of the Church, but there is another sense in which the Church is the pillar and ground of the truth. Without Christian character, or the Word put into flesh and bones and life, the world will not believe the Bible. They do not read it except as it is translated into Christian living.

**SALT FLAVOURS** The Irish boy's definition of salt is a good one. "Salt is the thing that makes tatoes taste bad if you do not put it on them." And Christian character is the thing that makes everything taste bad if it is absent.

I have heard a story which illustrates this point from the children. A King asked his three daughters how much they loved him. Two of them replied that they loved him better than all the gold and silver in the world. The youngest one said she loved him better than salt. The king was not pleased with her answer, as he thought salt was not very palatable. But the cook, overhearing the remark, put no salt in anything for breakfast next morning, and the meal was so insipid that the king could not enjoy it. He then saw the force of his daughter's remark. She loved him so well that nothing was good without him.

Christian character makes doctrine, work, and worship palatable. Some of the doctrines of the Bible are against the depraved taste of humanity. In order to make the people receive them, you must salt them with a good character, and however good your doctrine, unless it is flavoured by good living, the people will not swallow it. So with work. I remember a man who could talk well in the prayer meeting, quoting scripture with great fluency. But nobody wanted to hear that man talk. His first sentence chilled the company; and, before he finished, you felt you were in the arctic region without a buffalo robe. The teeth of your soul would chatter. The trouble with the man was that nobody had any confidence in his character. He was known to be crooked in business, loose in his living, and all his talk was tasteless, if not nauseating.

I remember another man who was a driver of a coal cart, and sometimes did not take the pains to wash the dust from his neck before coming to prayer meeting; but when he rose to testify, the people were glad to listen. He broke grammar while he broke hearts. They knew that back of his stammering speech there was a good character, and it gave flavour to his words. So with worship. Your devout attitude on Sunday will not impress for good your friends, unless you have salted that worship with a good character during the week. A gentleman in Brooklyn sitting in the gallery of one of our churches, saw a man who had cheated him in a trade, passing the basket for the collection. He learned that this man was an official in the church, and though he liked the pastor's preaching, he declared that he could not attend the service. The prominent presence of the dishonest man in the church made everything else tasteless. Our best words and deeds, unless salted with good character, pass for nothing, or make against the cause we love. **ITS INGREDIENTS**

Let us inquire, next, what are the ingredients of this salt? Common salt is made of sodium and chlorine, but this uncommon salt of character is made of several ingredients. It is composed of purity, reality, conviction, and enthusiasm.

Purity. The sight of sin in the Christian is unsavoury. The world knows that JESUS was pure, and that He taught doctrines of purity. His blood cleanseth from all sin, and unless there is shown purity of life no one will accept our claim that we are genuine followers of the pure and holy One.

Reality. This cold, calculating world soon detects a sham. We need to be careful not to profess too much or too little. A preacher said in a convention, some time ago, that he was absolutely dead to sin, the flesh and the world. It was a high claim. It startled some of his friends. The next day this preacher was ignored, as he thought, by the leader of the convention, and he left and went home in a fit of anger. Everybody at once saw the difference between his profession and his possession, what he claimed and what he was, and all he might say after that would lack salt to give it flavour.

Victor Hugo was the friend of Napoleon III, because Napoleon III had said to him, "Washington had virtue, while Napoleon I. had genius. I am not a genius, but I can be an honest man." Victor Hugo, however, declares that he soon saw a wide gulf between this profession of honesty and the reality in his life. He therefore broke friendship with him and wrote against him. And we need to be just as careful not to profess less than we have. If you abuse yourself too much, and refuse to testify for CHRIST when you ought, your lack of profession will make all you say unsavoury. The safe course is to make our boast in the Lord: let us talk not about what we are, and what we have done, but of what CHRIST is, and what He has done, and when you talk about Him you cannot be extravagant. All the superlatives of the language fail to express the worthiness of our Lord JESUS CHRIST.

Conviction. It is expected that a Christian will believe something. He is not to drift in every current, or be driven by every wind of doctrine. He must know how to stand, and that he may stand he must have convictions of doctrine and right.

I read an article in the Forum on a prominent New York politician. The writer said that this politician had everything in the way of knowledge, brilliancy, and ability; he simply lacked character; was dependent upon circumstances; was a sort of india-rubber ball that could be pressed into any shape; a jelly fish without backbone. The result of the election proved that the people had no taste for such a man as that.

Enthusiasm. But a most important element in the salt of character is enthusiasm.

Everybody knows that if Christianity is anything it is everything. If it is true it should command the best we have. Enthusiasm at white heat, Dr. Cuyler says, should be the normal state of the Christian. Hot water is palatable, ice is agreeable to the taste, but tepid water nauseates.

GOD therefore says, "because thou art neither cold nor hot, I will spew thee out of my mouth." Lukewarmness in Christian work makes our religion very unpalatable.

One of the most pathetic scenes in history is the execution of Sir Thomas Moore. As he was passing between soldiers from his cell in the tower to the beheading block in the court, a woman was seen to rush from the crowd, and as the soldiers saw her sad face, they instinctively parted, and let her pass through. Hanging upon the neck of the condemned man, she could simply cry with tears, "My father, my father."

After several minutes of affectionate embrace she tore herself away, and started out of the court, but soon dashed back, and hung again upon the neck of her beloved father. The rough soldiers

stood silent and wept. Everybody felt that such a demonstration of love was appropriate, that there was no fanaticism in it.

It was just how an affectionate daughter ought to feel towards her beloved but now disgraced father. And if such enthusiasm of love may exist towards an earthly father how much greater the enthusiasm toward the Father in Heaven, Who gave His Only Begotten Son that we may be saved from death, and toward the Son who sacrificed Himself for us.

Let us remember, however, that salt can preserve and flavour only by contact. The world must be made to feel the force of Christian character. This comes by our being in the world but not of it. Salt loses its quality when mixed with some other ingredients. So we may become so mixed with worldly designs and plans and people that we fail by contact with them to give them the right flavour of our religion. The salt has lost its savour, and the world comes in contact with in a most contemptuous way by casting it upon the ground and trampling it under foot.

Some professing Christians are good for nothing but to be cast out and trodden under foot of men. Sin, the lack of reality, conviction or enthusiasm, has mingled with the salt and taken away its saltiness. ITS SELF-CONSERVING POWER

Finally, salt conserves itself. Geologists tell us that in every geological era except the Silurian, there were deposits of salt, and, as we dig down through the earth, we come to these strata which have been lying there well preserved for thousands of years. So Christian character conserves itself for the future ages.

Abel being dead yet speaketh. His character is a stratum of rock salt which still gives flavour to the faith he held and the work he did. A good woman who heard Spencer H. Cone, of New York, preach for thirty years, remembered but little Mr. Cone said, but she could not forget him; his character was ever making her life savoury.

David Brainerd lived but a short while, but his Christian character is still preserved, and has been the inspiration which sent many a man to the mission field. The Bible is made up of stratum after stratum of this rock salt of character conserved for the preservation of all that is good in us to-day.

Sir William Napier, walking near his country place one day, met a little peasant girl who was crying. She had broken her pitcher and spilt the milk she was carrying for her father's dinner. She said, "I am afraid to go to him now, for I am sure that he will beat me."

Sir William felt in his pockets for some change. with which she might buy another pitcher and milk, but as he did not have any, he promised to meet the child there at a certain hour in the afternoon and supply her little wants. When he returned home he found an invitation from a prominent gentleman, asking him to dine with some distinguished persons at his house the very hour that he was to meet the child. The question now was, shall I keep my word with this insignificant peasant girl, or shall I go where it will be for my interest and delight?

He said, "she trusted me so, I cannot deceive her," and he therefore wrote a note declining the invitation to the great dinner. This incident in the life of Sir William Napier has made not a few honest men. As we come upon "in reading his biography we feel that we have struck a stratum of the rock salt of integrity. It is savoury, and we delight to praise his character and imitate him in this. An old tar who was dying on ship board said to his mate, I can think of only one verse of the Bible

and that gives me no comfort, "The soul that sinneth it shall die."

He asked, "Are there any other verses that will help a fellow to die better than this?" But the mate could not think of any. "Go and bring little Ben," said the dying tar, "he is fresh from his home and mother; perhaps he can remember something."

Little Ben was brought, and, opening his Bible, he put his finger on the leaf where was written in a woman's hand these words: "The blood of Jesus Christ His Son cleanseth us from all sin." "That is what I want," said the dying sailor; it is good to have come straight from home and mother, and to remember what she has taught us from the Bible. That mother's character was conserved in the life of her boy. Are we so living that, after we have gone, we shall leave a stratum of rock salt that will help preserve all who come in contact with it and make savoury to them the doctrines we hold, the gospel we preach, and the CHRIST we love?

Sinner, would you have your character like salt that preserves and gives flavour? Take CHRIST into your heart and let him rule your life.

## 02.17. "PRAISE YE THE LORD"

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### SERMON SEVENTEEN - "PRAISE YE THE LORD"

"Praise ye the Lord" (Psalms 146:1). THE word "Hallelujah," which is translated "Praise ye the Lord," occurs, as I have counted, twenty-four times in the Book of Psalms, and four times in the nineteenth chapter of Revelation, making twenty-eight times altogether in the Bible. In the Psalms it is the Hallelujah of earth, and in Revelation it is the Hallelujah of Heaven. It is a word which cannot be translated by one word into any other language, and is, therefore, transferred. It is about the same in Greek, Latin, German, French, Italian, Dutch and English. It looks as if all nations were practising for the Hallelujah chorus of Heaven.

There are six Hallelujahs. Let us pass them in review.

I. THE HALLELUJAH OF NATURE The first use of the word is at the close of Psalm . This Psalm is a fine poem on nature. It begins by calling on the soul to bless GOD, and then ascribes to GOD the greatness, honour and majesty which a study of nature suggests to a religious mind. The light is GOD's garment. The Heaven is the canopy which He has spread, and the foundations of the ocean were laid by Him. He makes the clouds His chariot and rides upon the wings of the wind. The thunder is His voice. He makes the springs which water bird and beast. The grass for the cattle, the trees for the nesting birds, the hills for the wild goats and the rocks for the conies are the expressions of His love and wisdom.

He made the laws which govern the sun and moon. Even the darkness serves a benevolent purpose. In the midst of this beautiful scene man It goeth forth to his labour until the evening.

Then the Psalmist poet turns to the ocean, "this great and wide sea, wherein are things creeping innumerable," with the ships on its surface and the monsters playing in its depths. GOD gives life and sustenance to all these. The study of nature fills the Psalmist with praise to GOD.

He says, "My meditation of Him shall be sweet. I will be glad in the Lord." There is no conflict between the two books GOD has written for us, the Book of Nature and the Book of Revelation. GOD reveals Himself in both.

- The naturalist who does not see GOD in His works simply shuts his eyes and refuses to see.

- An agnostic is one who chooses blindness rather than sight.

Everything in earth and sea and sky proclaims a GOD. Over the door of the great museum of McGill University in Montreal Sir William Dawson wrote the twenty-fourth verse of this Psalm, "O Lord, how manifold are thy works: In wisdom hast Thou made them all." Sir William was a scientist, but he did not allow scientific prejudice to blind the eyes of his soul.

### II. THE HALLELUJAH OF PROVIDENCE

Psalms 105:1-45, which also closes with "Praise ye the Lord," deals with the history of Israel, and the Psalmist sees the footprints of GOD in history as well as in nature.

- It was GOD Who covenanted with Abraham, "made oath unto Isaac," and "confirmed the same to Jacob."

- It was GOD Who protected His people when they "were but few in number."

- It was GOD Who "called for a famine upon the land" when prosperity had caused them to forget His laws.

- It was GOD Who sent Joseph into Egypt, and then Moses as the deliverer of His people.

- It was GOD Who sent the darkness and turned their water into blood.

- It was GOD Who spread a cloud over them for a covering and gave them "fire to give light in the night."

- It was GOD Who "opened the rock" and quenched their thirst. The Psalmist closes this review of GOD's providential dealings with a "Praise ye the Lord." With some it is easier to see GOD in nature than in providence. Jacob could praise GOD for grass and trees and stars, but when Joseph was taken he said, "All these things are against me." On another occasion the Psalmist did not feel like praising and he refused to shout "Hallelujah" with his lips when his heart did not prompt it. "Why art thou cast down, O my soul," he exclaims, "and why art thou disquieted within me? Hope thou in GOD; for I will yet praise Him."

I do not feel like praising now, but I will hope for the time to come when I will praise Him. Indeed I will praise GOD that I will yet praise Him.

There is no kind of experience in which a Christian has a right to refuse to praise GOD, for "all things work together for good to them that love God."

- Praise GOD in the dark, for He maketh the light to shine out of darkness.

- Praise GOD for sorrow, for JESUS said, "Your sorrow shall be turned into joy."

- Praise GOD for clouds, for it is upon the clouds that GOD shows His rainbow of love.

- Praise GOD for the furnace, for it is in the fire that the Son of Man delights to walk with you, and when you come out you will find that only your bonds have been burned.

He who obeys the command, "Rejoice in the Lord," has a Hallelujah in his soul every minute of the day and night.

III. THE HALLELUJAH OF GRACE The 106th Psalm begins and closes with "Praise ye the Lord," and the key-note of its contents is in the first verse, "Give thanks unto the Lord, for His mercy endureth for ever."

He prays, "O visit me with Thy salvation," and he makes confession of sin: "We have sinned with our fathers; we have committed iniquity, we have done wickedly." Then follows a recountal of GOD's merciful dealings with His people in spite of their sins. "He remembered for them His covenant and repented according to the multitude of His mercies." The saved sinner can sing this

"Praise ye the Lord" of mercy more loudly and sweetly than any other. And GOD's mercy fills him with song because His justice has been satisfied in JESUS CHRIST. Mercy can now rejoice against judgment because judgment has been met and mercy made possible through the atoning sacrifice of CHRIST.

"Hallelujah for the cross" is the song of the redeemed. It comes to us from Heaven and will return with us to Heaven.

IV. THE HALLELUJAH OF PRAISE The hallelujahs of nature, providence and grace continue to the end, but the works of GOD recede while GOD Himself is more clearly seen.

- After "Praise ye the Lord" in Psalms 111:1-10 ; come the words, "I will praise the Lord with my whole heart."

- After "Praise ye the Lord" in Psalms 112:1-10 : "Blessed is the man that feareth the Lord."

- After "Praise ye the Lord" in Psalms 113:1-9 : "Praise, O ye servants of the Lord, praise the name of the Lord." And as the Hallelujahs increase toward the end of the book GOD alone is the object of praise.

- In Psalms 146:1-10; "Praise ye the Lord, Praise the Lord, O my soul."

- In Psalms 147:1-20 : "Praise ye the Lord, for it is good to sing praises unto our God."

- In Psalms 148:1-14 : "Praise ye the Lord, Praise ye the Lord from the heavens." And the Psalmist calls the roll of the Hallelujah choir consisting of angels, sun, moon and stars; the heavens, "the dragons and all deeps," fire and hail, snow and vapours, strong wind, mountain and hills, trees, beasts and cattle, creeping things and flying fowl, men and maidens, old men and children. "Let them praise the name of the Lord, for His name alone is excellent." In Psalms 149:1-9 : "Praise ye the Lord: Sing unto the Lord a new song," as if thought and words were failing him to express his praise to GOD. And the climax comes in the last verse of the last Psalm, "Let everything that hath breath praise the Lord. Praise ye the Lord."

GOD is greater and more worthy of praise than are His works in nature, providence and grace.

V. THE HALLELUJAH OF JUDGMENT This appears in Revelation 19:1-2, "Alleluia; Salvation and glory, and honour, and power unto the Lord our God, for true and righteous are His judgments; for He hath judged the great whore, which did corrupt the earth with her fornication . . . And again they said Allelujah. And her smoke rose up forever and ever." The Hallelujah of judgment seems to shock sentimental natures who cannot endure the thought that GOD could allow anyone to go to hell. And yet anyone with a spark of nobility of character must rejoice over the apprehension and punishment of certain criminals. When the papers published the fact that a young man entered a large room in Buffalo, New York, and stood in line with those who were receiving the greetings of President McKinley, that he might murder the man who was ready to greet him with kindness, some theologians in New England, who had been preaching that there was no hell. were frank enough to confess that there ought to be a hell for at least one man for McKinley and his murderer ought not to be together in the same place. For such men to escape hell unless they repent. would be cause for everlasting regret. The smoke of their torment satisfies the sense of justice which every righteous soul has. For them to escape punishment would make a discordant note in GOD's

universe. The Hallelujah of judgment is the response of noble natures to the justice of the retribution which comes upon those who wreck the character and destroy the happiness of others.

VI. THE HALLELUJAH OF SOVEREIGNTY "Alleluia: for the Lord God omnipotent reigneth" (Revelation 19:6).

"Truth forever on the scaffold, wrong forever on the throne, Yet the scaffold sways the future, and behind the dim unknown Standeth GOD within the shadow, keeping watch above His own."

GOD seems to be dethroned. but He is not. The fact that He does not strike monsters of iniquity in human shape dead is proof that He is merciful.

- When, therefore. I read in the press of the orgies of those who lie in wait for the innocent and seek their destruction. I say, "Hallelujah! GOD is merciful."

- And when I read that some monster has been overtaken by retribution, I say with equal emphasis - "Hallelujah, God is just."

- When I hear a blasphemer revile GOD and the Bible. I say, "Hallelujah, God is merciful or he would be smitten dumb"; and when I hear the same man - yet not the same, because he has been transformed by grace, praising GOD for redemption through the Blood of CHRIST, I say, "Hallelujah! Hallelujah, for the Lord GOD Omnipotent reigneth."

## 02.18. GRACE

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### SERMON EIGHTEEN -

#### GRACE

"Seeing then that we have a Great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession."

"For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin."

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." (Hebrews 4:14-16) As a party of us went through the Tower of London our guide took us first into the dungeons with their darkness and gruesome memories. Here Guy Fawkes was tortured; there Anne Askew was broken on the wheel, and there again Sir Walter Raleigh was incarcerated for twelve years. Around the dingy, damp walls are the rusty iron staples to which miserable prisoners were chained.

Out of this gloomy, gruesome place we were led into the fresh air and then into the jewel room where the crown jewels and other precious stones sparkled in the sunlight. The gloom of the dungeons made the jewel room all the brighter.

I confess to a similar experience in the study of this chapter. Verses and are a trifle gruesome. "The sharp two edged sword, piercing to the dividing asunder of soul and spirit, joints and marrow," does gruesome work and the experience it gives us is not pleasant. It is the surgeon's knife faithfully applied without the deadening influence of an anesthetic. Even the comfort received from the sword's bending back the neck of evil and flaying it alive is not of the soothing kind.

However, we now come out of these gruesome memories into the jewel room, full of light and sparkling gems. It is the throne room of Grace in which are the crown jewels which we may not only view but possess. They are seven in number and each one of us may have them all.

#### ACCESS TO GOD'S POWER

I. The first crown jewel in this diadem of grace is the fact that we HAVE ACCESS TO GOD'S POWER. A throne means power. Back of it stand the army and navy ready to support its claims. Back of it are all the wealth and prestige of the realm. Back of it is the life of every patriotic citizen. Back of it are all the alliances with friendly powers. The throne of grace means that GOD is now ruling in the power of His love and we have access to that power. Righteousness, justice, holiness all combine in CHRIST to support the claim of grace.

STEADFASTNESS IN CONFESSION The second crown jewel in the diadem of grace is OUR STEADFASTNESS OF CONFESSION. "Let us hold fast our profession." When one has just accepted CHRIST as Saviour and feels the peace of forgiveness and the joy of reconciliation, it is easy to confess Him before men. We would like to tell all the world that we trust and love Him. But

after the ardour of the first experience has lost its freshness, the danger is that we lose our steadfastness in confession. The lamp is lighted, but it is under a bushel. The flag is in camp, but not in the breeze. We are doing business, but the sign over the door has fallen down and we have neglected to replace it. The tree is alive, but it has no leaves.

**SYMPATHY WITH WEAKNESSES** The third crown jewel in the diadem of grace is SYMPATHY WITH WEAKNESSES, JESUS, our High Priest, is touched with a feeling of our infirmities and His grace enables us to be touched with a feeling of each other's infirmities.

CHRIST is not a mere official doing business for us. Our weaknesses move His compassion.

Note the difference between infirmity and sin:

- Infirmity is the weakness of a good thing like weak faith, weak love, weak hope, weak body.
- Sin is always and everywhere an evil, not to sympathize with but to destroy.

CHRIST is not touched with a feeling of our sins. He bore them in His own body on the tree and they broke His heart with their crushing weight of guilt and pollution. He was manifested to destroy the works of the devil. Against all sin and sinful tendencies He bears the drawn sword. There is no truce in the battle between darkness and light, disease and health, sin and holiness, death and life. In the sphere of right and wrong CHRIST is relentless against wrong. In the realm of law, justice burns with righteous indignation, while in the realm of love, mercy melts with tenderest pity.

Through the atoning sacrifice of CHRIST, justice and mercy unite in making the throne of grace. GOD can now be merciful to sinners without the sacrifice of justice.

It is joy for us to be touched with the feeling of another's strength. This fact accounts for hero worship. We are mastered by the force of our hero's character or achievements. What we call personal magnetism is more than anything else the response of our nature to strength in another. It is not so easy to be touched with a feeling of weaknesses in others. Their weaknesses repel, if they do not disgust us. To pity may be to despise and then to turn away from.

**SINLESS TEMPTATION** The next crown jewel of grace is SINLESS TEMPTATION. CHRIST "was tempted in all points as we are yet without sin." He Who bore the guilt of sin for us also endured the temptation of the Devil for us. He died that we might live, and he conquered that we might conquer. He met the adversary with the sword of the Spirit which is the Word of GOD, the same sword, true and tried, which He gives to us.

**COURAGE TOWARD GOD** The fifth crown jewel is COURAGE TOWARD GOD. "Let us come boldly," that is, with liberty of speech. We sometimes lose our liberty of speech to men and we realize that we lost our testimony. But losing our liberty of speech toward GOD means that our prayer life has declined.

We need to be bold before GOD in asking all He has promised. "Whatsoever ye desire when ye pray believe that ye receive it and ye shall have it." "If ye shall ask anything in My name I will do it, that the Father may be glorified in the Son."

- Do you desire health that you may with it glorify GOD? Ask for it.

- Do you desire success that you may glorify GOD? Ask for it.

"My God shall supply all your need according to His riches in glory by Christ Jesus." Is your need great? Boldly ask for a full supply. Is your need little? Be just as bold in asking for its supply. It is easier to lose our liberty of speech in praying for little things than for great. "All your need" covers everything.

If liberty of speech in public prayer remain after liberty of speech in private prayer has departed, it is formal, hollow and powerless. The secret prayer life is the source of the public prayer life. If the fountain dries up, the stream will cease to flow. Our courage to pray depends upon our realization of the fact that "CHRIST EVER LIVETH TO MAKE INTERCESSION FOR US" Our prayers ever need His intercession. He is our daysman.

He takes our prayers and makes them presentable to the Father. A little child went into the garden to gather a bouquet of flowers for mother. When mother received them, the flowers were mixed with weeds and some trash. But mother's skilful fingers soon removed the unsightly things and made the bouquet fit for a place on the table in the parlour. Our holiest acts of devotion need the touch of CHRIST to remove the selfishness, insincerity and coldness which are apt to be there. But He knows how to take our prayers and make them what they ought to be.

**WILLINGNESS TO RECEIVE MERCY** A sixth crown jewel in the diadem of grace is a **WILLINGNESS TO RECEIVE MERCY**. "That we may obtain mercy." A learned man who had received honorary titles wrote after his own name when he signed it "S. S," which he said meant "Sinner Saved."

We are quite ready to receive honours but receiving mercy carries with it the suggestion of sin which is dishonour, and the proud heart shrinks from the confession of sin which receiving mercy implies. A king visited a prison and told the jailer that he wished to signalize his visit by giving at least one person his liberty. So he went round to all the cells and asked each prisoner why he was in jail. They all asserted their innocence of crime and blamed others for their misfortunes.

Finally he came to a poor down-cast fellow who said, "I was guilty of the crime for which I was committed and I am getting my just deserts." "That is the man," said the king, "I wish to liberate. He will do to trust with liberty." All the rest were willing to receive a favour from the king, but only this one was in an attitude of mind to receive his mercy.

"Only a sinner saved by grace" is not all there is of Christian experience, but it is the foundation on which everything else is built. There can be nothing else without it. The consciousness that all we receive of GOD is mercy and not merit is humiliating and only the power of GOD's grace can make us willing to acknowledge it.

It is through CHRIST, our High Priest and Intercessor, that mercy flows to us all the time.

He died that we might live and He lives that we may not die. "Reconciled to God by the death of His Son, we are saved by His life" "Because He lives, we shall live also."

**SEASONABLE SUPPLY** The seventh crown jewel in the diadem of grace is **SEASONABLE SUPPLY**. "That we may find grace to help in time of need." That we may find grace unto seasonable help, just the help we need, no more, no less, at the right time. We need grace, not

only enough, but at the right time and administered in the right way. In walking with GOD, we do not need grace for one big step, but, as in walking with a friend in the street, we need grace for a little step at a time.

- For breathing we need only one breath at a time.

- For food we need one meal at a time.

- For living we need just one heart beat at a time.

THROUGH CHRIST AS OUR GREAT HIGH PRIEST WE RECEIVE ALL THESE CROWN JEWELS OF GRACE Through Him we receive the Spirit of power.

It was after His death, resurrection and ascension that the Spirit came at Pentecost and endued the church with power. And it is through the death, resurrection and ascension of CHRIST that the Spirit endues us to-day with power. "The Spirit was not yet" because CHRIST was not yet glorified. When we give CHRIST the place of honour that is His due, the HOLY SPIRIT will work through us.

Through CHRIST, our living High Priest, we can hold fast our profession.

He even said to His disciples, "When you are brought before magistrates, take no thought what you shall say." He promises to be with them and tell them at the time what to say. As High Priest He represents us in Heaven and represents GOD on earth. The HOLY SPIRIT is His own spiritual self dwelling with His people.

There is a legend that the Apostle Peter was fleeing from the persecution in Rome when CHRIST met him and said, "Peter, I am going back into the city to die, again." Whereupon Peter turned round and went back with Him. There is doubtless no truth in the legend, but there is a great truth suggested by it. When Peter was called upon to die and requested that he might be crucified with his head downwards, since he was not worthy to die like his Lord, it was CHRIST in him dying again and thus helping him to hold fast his confession. In the picture "CHRIST or Diana?" you see the beautiful young woman to whom friends are appealing and begging her to offer incense to the heathen goddess, but you can see from the firm yet peaceful expression of her face that the living CHRIST is with her, making it possible for her to hold fast her confession.

Through CHRIST as our living High Priest we receive the crown jewel of sympathy with the weaknesses of others.

"I live," says Paul, "yet not I but Christ liveth in me." CHRIST who lives in me will love in me, and when I am tempted to despise the weak or become harsh toward the weakness of others, I say "O Thou, Who art touched with a feeling of my infirmities, let Thy heart of tender sympathy rule in my heart so prone to selfishness. Push out my heart of stone, O CHRIST, with Thy heart of flesh. Weep Thine own sympathy through my eyes and move my hand through Thy compassion."

Through the living CHRIST as High Priest I may be tempted and endure without sin.

CHRIST, Who was tempted in all points as I am, knows that I am tempted in all points as He was, and He knows how to make a way of escape.

He Who conquered Satan once can conquer him again, and when I am tempted by Satan, I will turn him over to his Master. When I do so, the victory is won before the battle is begun, for the Devil knows better than to meet his Conqueror in conflict again. If the flesh assails me, I turn to CHRIST, not to help me in the battle, but to fight for me.

Ancient wars were decided by duels, as in the case of David and Goliath. So are all my battles to be duels between my enemy and CHRIST. And not only Satan, but every enemy of my soul, is a conquered foe.

CHRIST was tempted in all points as we are, and the fact that He remained without sin proves that He conquered in all points. He holds to-day the right of conquest over every enemy that attacks my soul. Conquered foes are weak-hearted. When light appears, darkness disappears. When CHRIST appears, all the powers of darkness flee. By faith let the living CHRIST fight your battles and you will never lose a victory.

Through the living CHRIST I have courage toward GOD.

CHRIST knows how to pray. When the disciples heard Him pray, they felt that they had never prayed before or heard anyone else pray. So they came with the prayer, "Lord, teach us to pray."

- At His baptism, with the open heavens above Him, He prayed.
- On the Mount of Transfiguration, with gleams of Heaven's glory about Him, He prayed.
- In the Garden, being in an agony, He prayed more earnestly.

I desire to live the prayer life - to pray without ceasing. How can I do it? In the press of work and weariness that follows I am apt to forget or neglect. I, therefore, invite Thee, Thou living, ever-wakeful, watchful, prayerful CHRIST to live Thy prayer life in me. Pray through me when Heaven opens from above, as at Thy baptism, or hell from beneath, as in the Garden.

Thou knowest how to mingle petition and praise in due proportion. Fill this body, Thy temple, with the incense of praise and let Thine Own self-sacrificing soul express Itself through my soul.

Through the living CHRIST we are willing to receive mercy.

If the vision of the living CHRIST is before us all the time, there will be no lack of conviction of sin. It is when we look at imperfect, deformed men that we become pharisaical and think more highly of ourselves than we ought to think.

Comparing ourselves with others, we may feel that we are better than others, but when we compare ourselves with CHRIST, the cry of the publican, "God be merciful to me, a sinner," is the only prayer that can express our feelings. A perpetual vision of CHRIST compels us to walk humbly before GOD.

Through the living CHRIST we find seasonable help. How seasonable He was in dealing with His disciples. He gave them truth only as they could bear it.

- When they needed rebuke, He was faithful enough to give it.
- When they were in sorrow, He spoke just the words of comfort they needed.

- When they were perplexed, He gave them guidance.
- When they were depressed, He gave them encouragement.
- When Peter had sinned, He gave him the look that he needed to break his heart and send him out to weep over his sin! And now that Peter has repented, He says, "Go tell my disciples AND PETER," mentioning his name lest he might think that now he is no disciple at all.

Thy work, not mine, O CHRIST, Speaks gladness to my heart.

It tells me all is done;

It bids my fear depart.

Thy tears, not mine, O CHRIST, Have wept my guilt away And turned this night of mine Into a blessed day.

Thy wounds, not mine, O CHRIST, Can heal my bruised soul;

Thy stripes, not mine, contain The balm that makes me whole.

Thy death, not mine, O CHRIST, Has paid the ransom due. A thousand deaths like mine Would have been all too few.

## 02.19. COMFORT FOR SHUT-INS

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SERMON NINETEEN - COMFORT FOR SHUT-INS "The things which happened unto me have fallen out rather unto the furtherance of the. gospel." (Php 1:12) "THE things which happened" unto Paul in this connection refer to his imprisonment.

He is in a Roman gaol, chained to a soldier. He calls them his "bonds," and what he means to say is this, "All that I have lost in this imprisonment - loss of liberty, loss of apparent opportunity, loss of comfort - is gain." There is gain in loss, under all circumstances, to men like the Apostle Paul.

Then he proceeds to enumerate the things in which loss is real gain.

First of all, he tells us that there is a gain of widening influence:

"So that my bonds became manifest in Christ" throughout the whole praetorian guard, and to all the rest. "My limitation became expansion, my imprisonment was my introduction, my bonds were the ticket of admission to the guard of Caesar's palace, and but for my bonds I would not have had the opportunity of preaching the Gospel as I have."

Paul knew that under other conditions his bonds gave him the opportunity of preaching to Agrippa, until he said, "Almost thou persuadest me to become a Christian." His bonds gave him the opportunity of preaching to Felix, who trembled as he heard of righteousness, temperance and judgment to come. His bonds gave him the opportunity of preaching on board the ship, when the captain and the crew needed his words of good cheer. His bonds gave him the opportunity of going to Rome, for if he had been at liberty he might not have gone to Rome quite so soon.

It was the bonds that took him to the place where, above all others, he desired to preach the Gospel.

So, also, our limitations may become our opportunities.

John Bunyan's imprisonment liberated his mind, and gave us The Pilgrim's Progress, The Holy War, and Grace Abounding. All down the years he has been speaking for CHRIST, and will continue to do so until the Lord comes. But for the imprisonment in Bedford Gaol, John Bunyan would have been too busy to have written The Pilgrim's Progress as well as he did; I think it would have shown some marks of haste.

He would have been far too busy to have written The Holy War, better in some respects than The Pilgrim's Progress; too busy to write Grace Abounding to the Chief of Sinners. So that the bonds at Bedford Gaol liberated John Bunyan and gave him to the world.

Several years ago a friend in New York said to me, "Have you ever visited Bella Cook?" I said I had not, but I had read her book, *Rifted Clouds*, and my heart had been comforted. "Well," he said, "let us go and see her."

We went into one of the most thickly populated portions of that great, busy city; we went through a public-house into a rear garden, and there in the midst of that space was a little one-story brick building, which looked out of place. It was not built with reference to anything surrounding it; everything surrounding it had been built in reference to it. I went into the room, and there lay upon a bed of suffering a calm, quiet, beautiful face.

Bella Cook had not been outside that room for over forty years. The City of New York had built around her little brick cottage out in the field. The radiance of Heaven was on her face, the music of Heaven was in her voice, as she told us of the love of CHRIST, the sweet fellowship she had with Him every day; and from that afflicted saint in the little brick cottage have gone out streams of blessing to all the world. The poor come to her. She gives away a hundred and seventy-five turkeys at Christmas.

People of means delight to give her the funds with which to bless the poor, and she is very careful about the investment. As I went back through the public-house, somehow I felt as if I were going out of Heaven through hell to get back to the street.

There was a little bit of Heaven's territory in that brick cottage. I asked her if she had prayed to get well. "Yes," she said, "telling GOD to do as He pleased about it. A man who believes in faith healing came around to tell me that I was committing sin by not getting well. I told him that he - could talk that out with GOD, for I had left it all with Him; and if He wants me to keep in this little brick cottage until I go into the glory, I am perfectly willing." Her limitation was the expansion of her influence.

There are some birds that sing beautifully in the cage, and there are other birds that just beat out their lives against the bars of the cage; they cannot understand the limitation. When GOD in His providence puts us in the cage, let us learn to sing. It is better for the birds in the cage, and better for the birds outside, and better for the people who look into the cage, that we should sing rather than beat against the bars; and the singing will open the door more readily than beating the bars.

Joseph's imprisonment was his enlargement.

Richard Baxter did more for CHRIST in his invalid chamber than in the pulpit, for it was in the invalid chamber that Baxter's Saint's Everlasting Rest was written and sent out to bless the world. Our bonds may be for the furtherance of the Gospel; and if you realize that you are in bonds - limitations that you would like to break, things that seem to contract your influence - look up to GOD and ask Him to adjust you to the bonds, if need be.

Rejoice in the bonds, if they come from Him; and if you love Him you can be certain that they do, by permission or direct intervention. But always believe that what we call limitation may be our greatest opportunity for service.

Again, there is great gain through this loss in the encouragement of those who are too diffident and tearful to speak out. Read verse :

"And many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word without fear." Some of us are only tremblingly bold, but they were "more abundantly bold" through the bonds of Paul. "Why," they said, "if Paul is brave enough to be true, and go to gaol, and be happy in prison, we will stand for CHRIST, we will proclaim the truth, we will

be faithful, inspired by his faithfulness."

You remember how the king, walking on the outside of the fiery furnace, looked in and saw with the three Hebrew princes One like unto the Son of Man walking with them in the midst of the fire; and when people on the outside can look and see the Son of Man walking with us in the fire, they will take knowledge of us that we are with JESUS.

Paul was in the fire; his bonds made a sort of fire to his soul, and those tempted, diffident Christians on the outside were made abundantly bold to speak without fear. But for the encouragement that came through Paul's bonds, they might have been faithful, but fearful at the same time. Now there came an abundance of courage that took away their tremor and gave their voices steadiness, emphasis and power as they spoke for their Master.

I would like you to give my compliments to all the invalid Christians you know, who cannot come to the great congregation, and who think that they are very useless, if not worthless, because shut up in their rooms of suffering.

I wish you would tell them that they can be the most useful Christians in the world.

First, useful in dealing with GOD. Paul in prison dealt with GOD, and as he dealt with GOD he touched the people about him, and made them courageous. These invalid Christians are the real priests of the Church. There is but one High Priest, the Lord JESUS CHRIST, and He intercedes for us continually, but we have many intercessors on earth, and these Christians who are kept within doors, tied by their bonds in fellowship with the Lord, intercede for the pastor, for the Church and for the people. To them GOD listens, and they move the community, and move the world, because they move GOD by prayer. A pastor went round visiting his flock after a great revival that had shaken the community, in which scores and hundreds had been converted. It came - so suddenly, that he said, "This is a breath from Heaven; this is the act of a sovereign GOD, and we thank Him for it." But in the course of his visits, as he stood by the side of one of his invalid members, he noticed on the bed a crumpled, soiled piece of paper, with a list of names, and marks opposite the names. He wondered what it meant, and she explained it. She said, "Pastor, for years I have had a list of the unsaved people I know, and as I can do nothing else, I have just spent the time praying GOD to save them; and when the revival broke out, and friends came in and told me that So-and-So was saved, I just checked the name off. And, pastor, there is scarcely one left; they are nearly all checked off."

There was the place of power, in the bonds, in the prison of infirmity, dealing with GOD, and GOD working in answer to her prayer, encouraging the pastor and everybody else, making them bolder through her ministry of intercession.

There is gain also, through this loss, in safety.

Read Php 1:19 : "I know that this shall turn to my salvation through your prayer and the supply of the Spirit of Jesus Christ." Notice that little phrase, "the supply of the Spirit."

Through your prayer and the supply of the Spirit of JESUS CHRIST I am safe for time and for eternity. My bonds make me safer. The Roman gaol means that I can be executed to-morrow. My head might fall by the sword, but your prayer and the supply of the Spirit of JESUS CHRIST gives me safety."

I am sure the word "salvation" here has the full meaning of "safety" without doing violence to it - safety for eternity, safety in body, and spiritual safety. All this comes through prayer and "the supply of the Spirit of Jesus Christ." That is, we will have safety to stand for GOD wherever we are in this world until the day that GOD decides to call us home! And then our work will be finished, so what need we remain here a day longer?

What we need for any sort of bonds is the supply of the Spirit of JESUS CHRIST. If we have the Spirit of JESUS CHRIST that rejoices in suffering for others, that rejoices in opportunities of bearing burdens, that is willing to take the Cross and be nailed to it for the salvation of a lost world, we are ready for any bonds that may come, and we are safe - no safety more complete.

I see here, again, the gain of a greater CHRIST.

Note Php 1:20 : "As always, so now also Christ shall be magnified in my body, whether it be by life or by death."

How can CHRIST be magnified? The word "magnified" means to make greater. Is He not as great as He can be? Is there any power by which the CHRIST we love and worship can be magnified? I am certain that I have a greater CHRIST to-day than I had in the little country meetinghouse when I first got the vision of the Sinbearer. I am certain that CHRIST is greater to my heart and soul than He was five years ago. CHRIST becomes greater as the vision grows brighter.

I have been through the British Museum many times, and I have looked at this statue and that relic from Syria, Babylon and Nineveh, but I never really saw them till a few months ago, when I went with an expert who has published a book on the subject; and as I stood before the pieces of statuary that I thought I knew, I found in five minutes that I scarcely knew anything. That piece of statuary grew in my mind to something greater; it meant more. That picture meant more. So it is through the bonds, many a time, that CHRIST becomes greater to me. A Saviour? Yes, and the great Saviour has become greater as a Sympathizer, a Friend Who can whisper to you in the quiet when it is dark, and make you strong. Paul through his bonds had a greater CHRIST because of a clearer vision. The gain which Paul had above every other gain in his loss of liberty, and in the experience that came to him, was that he was completely surrendered to the living CHRIST. "For to me to live is Christ, and to die is gain."

"No matter whether I live or die, if I have life in CHRIST. If I live in the Roman prison, it is a greater CHRIST; if I die, it is greater still. I am not simply living for CHRIST; I am living CHRIST. Take CHRIST out of my life and you have taken life. There is no life to me without CHRIST."

It is in a damp, dark dungeon that Paul is speaking, and I have seen the place. That one spot I was certain about, that Mamertine prison in Rome, near the forum of Augustus. The solid granite floor, with the circular aperture in the centre, through which evidently the Apostle was lowered into the dungeon beneath. Not a window, not an aperture for light or ventilation! There, down in the third story beneath the ground, without a ray of light from the sun in the heavens, Paul was living.

"For me to live is Christ," he said; and there in the limitations of that dark, damp dungeon, truly he was living.

- Living is not walking about;

- living is not preaching;
- living is not making money;
- living is not doing what you please;
- living is CHRIST.
- living is CHRIST!
- living is CHRIST!!
- living is CHRIST!!!

"I would like to depart and be with Christ, which is far better," he said, "but it is more needful for you, just now, that I stay; so, whatever GOD wills, is my will. This dark dungeon is GOD's will, and I am happy. I can sing in the dark, and my soul is flooded with light while I sing. I have no choice; I have no will. I have come to the place where GOD's desires are my desires, GOD's purpose is my purpose, GOD's plan my plan; and whatever He wants me to do, to live or to die, I am ready." That was the Apostle Paul. May we be like him, and then CHRIST will be magnified in us, whether by life or death.

~ end of book ~

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